

THE
Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 886.]

LONDON: WEDNESDAY, OCT. 22, 1862.

PRICE { UNSTAMPED .. 5d.
STAMPED 6d.

THE DISTRESS IN LANCASHIRE.

CENTRAL COMMITTEE FOR THE RELIEF OF THE DISTRESSED CONGREGATIONALISTS IN THE COTTON DISTRICT.
Rev. Thomas Adkin, Glossop.
Rev. A. Clark, Stockport.
Rev. W. H. Davison, Bolton.
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Mr. N. B. Sutcliffe, Ashton.
TREASURER.—Mr. Henry Lee, Mosley-street, Manchester.
SECRETARIES.
Rev. R. M. Davies, Oldham. | Rev. William Roaf, Wigan.
It is requested that all Contributions be sent to the Financial Secretary, Rev. R. M. Davies.

LANCASHIRE DISTRESS.—BAPTIST UNION FUND.

CONTRIBUTIONS will be thankfully RECEIVED at the MISSION-HOUSE, 33, MOORGATE-STREET, and at Messrs. Barclay, Bevan, Tritton and Co., Lombard-street.
Post-office Orders should be made payable, at the General Post-office, to the Rev. James H. Millard, Secretary; and Bankers' Cheques to George Lowe, Esq., Treasurer.

CENTRAL COMMITTEE for the RELIEF of CONGREGATIONALISTS in the COTTON DISTRICTS.—A REPOSITORY has been OPENED in LONDON for the RECEPTION OF CAST-OFF CLOTHES, at the "PATRIOT" OFFICE, 3, BOLT-COURT, FLEET-STREET.

Articles directed to the care of Mr. John Howat will be duly forwarded to the Central Committee.

THE ASYLUM for FATHERLESS CHILDREN, REEDHAM, near OROYDON.

The Board of this Charity have just received a Generous Offer from an Anonymous Friend, to give FIVE HUNDRED GUINEAS, on condition that the sum of TWO THOUSAND GUINEAS additional, be raised by the end of February, 1862. The Board are most desirous that this liberal offer should be met, and earnestly solicit Contributions from the Friends of the Asylum for this purpose. A Member of the Board has promised One Hundred Guineas to the object.
T. W. AVELING, Hon. Sec.
Office, 10, Poultry, E.C.

CONGREGATIONAL MEMORIAL HALL.

The following is a corrected List of the Contributions received or promised:—

	£	s.	d.
J. R. Mills, Esq., M.P.	2,000	0	0
S. Morley, Esq.	1,000	0	0
John Morley, Esq.	1,000	0	0
Committee of the Congregational Union	1,000	0	0
A Friend in Yorkshire	500	0	0
W. Edgar, Esq.	500	0	0
Joshua Wilson, Esq.	300	0	0
Eusebius Smith, Esq.	100	0	0
J. Kershaw, Esq., M.P.	100	0	0
Rev. Dr. Vaughan	100	0	0
James Spicer, Esq.	100	0	0
W. Nathan, Esq.	100	0	0
Mr. J. Saddington	150	0	0
H. Wright, Esq.	100	0	0
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W. Crossfield, Esq., Liverpool	50	0	0
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T. R. Hill, Esq., Worcester	50	0	0
James Carter, Esq.	50	0	0
J. Alexander, Esq.	50	0	0
Rev. E. T. Prust	50	0	0
Two Ladies, by Rev. T. Binney	5	0	0
Jas. Vallance, Esq., Brighton	50	0	0
Rev. J. E. Turner, Lymington	5	0	0
Mr. W. Burston, Dulverston	5	0	0
Rev. H. H. Scullard, Belper	3	3	6
John Dawson, Esq.	53	10	0
Rev. J. Kelly and Friends, Liverpool	33	10	0
Claremont Chapel	25	0	0
Rev. T. Binney	25	0	0
Rev. S. Martin and Friends	21	5	6
Mr. Wm. Trotman, by the Rev. R. Robinson	25	0	0
Joseph Wontner, Esq.	21	0	0
Rev. J. Sheddock	25	0	0
T. E. Parson, Esq.	25	0	0
Alfred Rooker, Esq., Plymouth	25	0	0
Rev. Dr. Tidman	21	0	0
Rev. J. Viney	10	0	0
W. Sarjant, Esq., by ditto	5	0	0
Rev. Dr. Hoppus	10	0	0
Jos. Cripps, Esq., Leicester	12	10	0
Gallowtree-gate Chapel, by Mr. G. Baines	12	6	0
B. R. Thomson, Esq.	10	0	0
Rev. Dr. Ferguson	10	0	0
J. G. Stapleton, Esq.	10	0	0
W. M. Newton, Esq.	10	0	0
Rev. W. Brewis and Friends, Penrith	8	0	0
Rev. J. Perkins, Duxford	10	0	0
Rev. J. G. Miall, Bradford	7	12	0
Rev. J. Horman, Chatham	5	0	0
Rev. H. Ollard, Derby	5	0	0
Rev. T. C. Hine and Friends	5	0	0
Rev. J. Harrison, Eccles	5	0	0
Rev. T. Blandford and Friends, Horne Bay	5	0	0
Rev. H. Baker, Lewisham	2	0	0
Rev. J. Brown, Rochdale	1	1	0
Egham Congregation	6	2	8

CONTRIBUTIONS will be thankfully received by J. R. Mills, Esq., M.P., J. Wilson, Esq., and John Morley, Esq., Joint Treasurers; by the Rev. Thomas James, Honorary Secretary, Blomfield-street, Finsbury; or at the "Nonconformist" Office.

BRITISH MISSIONS.

On SUNDAY NEXT, TWO SERMONS will be preached by the Rev. THOMAS BINNEY in the WEIGH HOUSE CHAPEL, and Collections made on behalf of BRITISH MISSIONS.

SERVICE TO COMMENCE—
Morning at 10.45
Evening at 6.30

CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.

1st. For forming Institutions in which Native Masters may be trained on Christian principles in each of the fourteen principal languages of India, with a view to their being located in rural districts, where they can conduct Christian Schools in their own mother tongue.
2nd. To provide in each of those languages a graduated series of school-books, and a popular Christian literature.
A Training Institution has been opened at Madras, in the Madras Presidency, under Two English Teachers and a native Christian. The Model School in connexion with it is now in successful operation.
The Society's lists now contain 103 publications, in thirteen languages—500,000 of these have been printed.
Eighteen Book Depots have been established, and a system of colportage has been organised.
Funds are much required to extend and carry on this vitally important work.
All information regarding the Society will be given by the Secretary, F. W. Lockhart Gordon, Esq., and Contributions will be thankfully received at Messrs. Ransom, Bouvier, and Co.'s Bank, 1, Pall-mall-east, and by the Secretaries of the Church, London, Wesleyan, and Baptist Missionary Societies.
Society's Offices, 5, Robert-street, Adelphi, London, W.C.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

THE EIGHTEENTH COURSE OF LECTURES to YOUNG MEN will be delivered (p.v.) in EXETER HALL, on the following TUESDAY EVENING, at Eight o'clock.

Nov. 18, 1862.—JAMES GLAISHER, Esq., F.R.S., Royal Observatory, Greenwich, "Scientific Experiments in Balloons, with Illustrations."

Nov. 25.—Rev. RICHARD ROBERTS, of Huddersfield, "The Purpose of Being."

Dec. 2.—Rev. JAMES HAMILTON, D.D., Minister of the Presbyterian Church, Regent-square, "A Sound Mind."
Dec. 9.—Rev. H. STOWELL BROWN, of Liverpool, "De-faulters."

Dec. 16.—Rev. WILLIAM McCALL, M.A., of St. Mary's, St. George's-in-the-East, "Italy and her Rulers."
Dec. 23.—Rev. WILLIAM BROOK and the Rev. NEWMAN HALL, LL.B.

Jan. 6, 1863.—Rev. WILLIAM ARNOT, of Glasgow, "High Farming—Using the World as not Abusing it."

Jan. 13.—Rev. ROBERT MACHRAY, M.A., Fellow and Dean of Sidney Sussex College, Cambridge, and Vicar of Madingley, "John Howe, and the Times of the Puritans."

Jan. 20.—Rev. G. W. CONDER, of Leeds, "Bishop Burnet, the English Revolution and Protestant Settlement."

Jan. 27.—Rev. ADAM S. FARRAR, M.A., Fellow of Queen's College, Oxford, and Bampton Lecturer, "Bishop Butler and the Religious Features of his Time, 1693—1752."

Feb. 3.—Rev. W. MORLEY PUNSHON, M.A., of Islington, "Wesley and his Times."

Feb. 10.—Rev. HUGH STOWELL, M.A., and the REV. the PRESIDENT of the WESLEYAN CONFERENCE.

TICKETS FOR THE COURSE ONLY—For Numbered Stalls, 10s. 6d. each; Central Seats, 6s.; Reserved Platform, 6s.; Area and Western Gallery, 3s.; Platform, 2s.; may be had of

James Nisbet and Co., 21, Berners-street, Oxford-street; Bull's Library, 19, Holles-street, Cavendish-square; Dalton, Cockspur-street; Westerton, Knightsbridge; The Book Society, 19, Paternoster-row; Williams and Lloyd, 29, Moorgate-street; Warren Hall and Co., 10, Cambridge-terrace, Camden New Town.

Starling, 97, Upper-street, Islington; Alvey, 67, Newington-causeway; W. Tweedie, 337, Strand; Bennett, 5, Bishopsgate-street-without; and at

The Offices of the Association, 166, Aldersgate-street, City.

W. EDWYN SHIPTON, Secretary.

TO PARENTS and GUARDIANS—

WANTED, in a first-class GROCERY ESTABLISHMENT, a well-educated YOUTH as an APPRENTICE, for a term of three or four years. Preference would be given to a youth having a slight knowledge of the trade.

Address, Mr. Garraway, Portsmouth, Hants.

TO GROCERS' ASSISTANTS.—A YOUNG

MAN as GROCERS' ASSISTANT, requiring a SITUATION, with good reference, can apply to G. Thompson, Grocer, High Wycombe, Bucks. P.S. A member of a Christian Church preferred.

TO GROCERS, &c.—WANTED, by a

YOUNG MAN, Nineteen years of age, a SITUATION in the GROCERY TRADE.

Apply, with terms, to D. Y. Sinclair, Castle House, Moreton, Essex.

TO GROCERS' ASSISTANTS.—WANTED

IMMEDIATELY, an experienced YOUNG MAN as FIRST COUNTERMAN, and to Manage the Books. Unexceptionable references required.

Address, stating age and terms, to J. Johnson, jun., St. Ives, Hunts.

TO CLOTHIERS.—WANTED, a SITUATION

as MEASURE CUTTER and SALESMAN, or as MANAGER. References good. Liberal wages required.

Address, E. Sutton, 4, Cadogan-place, Reading.

TO DRAPERS.—WANTED, by a YOUNG

LADY of genteel appearance, a SITUATION as SALESWOMAN in a SHOW-ROOM or SHOP. Has had five years' experience. Salary not so much an object as a comfortable home, the advertiser being an orphan.

Address, C. D., Post office, Chelmsford, Essex.

MEDICAL PROFESSION.—WANTED, a

thoroughly able DISPENSING ASSISTANT, competent also to attend Midwifery.

Address, M. Foster, Surgeon, Huntingdon.

PROSPECTUS.

MIDLAND COUNTIES PROPRIETARY SCHOOL COMPANY, LIMITED.

Established under the Joint Stock Companies Amendment Act of 1856, which limits the liability of each Shareholder to the amount of his Share.

Capital, £25,000, in 4,000 Shares of £5 each.

£1 Payable on Allotment, and Three Months' Notice of all Further Calls.

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T. W. Shaw, Esq., Dunstall-hill, Wolverhampton, Chairman, (Chairman of the Wolverhampton and Staffordshire Banking Company).

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With power to add to their number.

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Wolverhampton and Staffordshire Banking Company.

OFFICE.
15, Claremont-terrace, Waterloo-road, Wolverhampton.

SOLICITORS.
Messrs. Corser and Fowler, Wolverhampton.

SECRETARY.
Rev. D. L. Matheson, B.A., Wolverhampton.

It has been resolved by a number of Gentlemen resident in South Staffordshire to establish, under the Limited Liability Act, a School with the above title, in the immediate neighbourhood of Wolverhampton.

The object of the proposed School is to furnish, on moderate terms, a sound and liberal education, both classical and commercial, in connexion with a religious training, according to the principles held by Evangelical Nonconformists.

That the want of such a school is generally felt is evident from the manner in which the proposal has been greeted wherever it has been mentioned.

There exist in England, at present, only two or three such Schools. Throughout the Midland Counties there is no public institution of the kind—where the Children of Dissenting Families are led to understand and appreciate the great principles of religious freedom, so highly valued by Nonconformists.

It is determined that the advantages afforded shall be equal to those of any of the great public Schools of England, for preparing Boys for Commercial Pursuits, for the Civil Service Examinations, or for the Universities; while, at the same time, great prominence will be given to physical training, with a view to secure that vigorous health which is essential alike to intellectual culture and success in life.

It is well known that Proprietary Schools usually afford a good return upon the capital invested; in the instances above referred to it has been unquestionably so, one of them having paid a dividend of five per cent. per annum, and likewise accumulated a reserve fund of more than 4,000l. in nine years; and there is no reason to doubt that, under proper management, the present scheme will be very successful.

The site will be selected with strict regard to salubrity of position and dryness of soil. A suitable building will be erected for the accommodation of 120 Boarders in the first instance, but the terms have been calculated with a view to make the scheme remunerative with only eighty; and the Directors believe themselves justified, from the feelings already expressed, in expecting at least this number the first year. They have already received many assurances of co-operation; nearly one-fourth of the Shares have been taken up in Wolverhampton and the immediate district; and the Directors now look with confidence to the Nonconformists of the Midland Counties generally for their hearty support.

Applications for Shares, and all communications with reference to terms and other details, to be addressed to the Secretary, the Rev. D. L. Matheson, B.A., Waterloo-road, Wolverhampton.

BAPTIST MISSIONARY SOCIETY.

THE COMMITTEE of the BAPTIST MISSIONARY SOCIETY will hold an AUTUMNAL MEETING of the SUBSCRIBERS and MEMBERS of the SOCIETY at ZION CHAPEL, BRIDGE-STREET, BRADFORD, on the 28th of the present Month.

At this meeting, the officers of the Society will be present, to give a full account of the present condition of the Mission, at home and abroad, with any explanations that may be desired. The attendance of all Subscribers and Members is earnestly requested.

The Chair will be taken at Three o'clock, by THOMAS AKED, Esq., of Shipley.

In the Evening, at Seven o'clock, a PUBLIC MEETING will be held, when Missionary Addresses will be delivered by FREDERICK TRESTRAH and EDW. B. UNDERHILL.

Tes will be provided. Tickets 6d. each.

53, Moorgate-street, London, Oct. 20, 1862.



TO SCHOOL MANAGERS.—A Trained,
experienced MASTER, accustomed to large Metropolitan
Congregational Schools, SEEKS a similar, or good BRITISH
SCHOOL, in a country town or elsewhere. Aged Thirty-five.
Has a Harmonium. Excellent testimonials and reference.
Address, "Magister," 32, Brookaby-street, Islington.

SYDENHAM HOUSE SCHOOL, ROCH-
FORD, ESSEX. Principal—Mr. GEORGE FOSTER.
Terms moderate. Circulars at Mr. H. F. Footers, 31, Bun-
lane, Cannon-street.

N.B. Rochford is half an hour's ride from Southend.

CRANFORD HALL SCHOOL, near
HOUNSLOW, W.

Pupils are soundly taught every branch of a business
education. Terms moderate. An APPRENTICE or ARTICLED
PUPIL WANTED.

Apply to the Principal, Mr. George Verney.

STOKE HALL SCHOOL, IPSWICH.
Mr. J. D. BUCK, B.A., Master.

The Course of Instruction includes the usual branches of an
English and Classical Education, together with careful moral
and Religious Training. The Residence is well situated in the
outskirts of the town, and the Health and Comfort of the
Pupils are specially consulted in the Domestic Arrangements.

Prospectuses on application.

15, CLAREMONT-TERRACE, WATERLOO-ROAD,
WOLVERHAMPTON.

MRS. MATHESON (wife of the Rev. D. L.
Matheson, B.A.) receives a limited number of GENTLE-
MEN'S DAUGHTERS to BOARD and EDUCATE, offering
them all the attention and comforts of Home Life.

References kindly permitted to the Rev. T. G. Horton,
Wolverhampton; Rev. J. P. Palmer, Wolverhampton; Rev.
J. P. Carey, Wolverhampton; M. Baldwin, Esq., Wolver-
hampton; W. H. Rogers, Esq., Wolverhampton; S. S. Mander,
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Allott, LL.D., Spring-hill College, Birmingham; Rev. R. D.
Wilson, Birmingham; and Rev. J. Weir, D.D., London.

GREAT NORTHERN CEMETERY,
COLNEY HATCH.

The COMPANY now undertake FUNERALS of all classes,
by RAILWAY or ROAD, at FIXED CHARGES, which may
be ascertained and covered by a single payment, at the
OFFICES, 122, HIGH HOLBORN, W.C.

GREAT NORTHERN CEMETERY.

SUNDAY FUNERALS by RAILWAY, for the WORKING
CLASSES.

A FUNERAL TRAIN will run from the COMPANY'S
STATION in the YORK-ROAD, KING'S CROSS, every
SUNDAY at Three p.m., and return at Five p.m.

CEMETERY CHARGES, including Conveyance of
Body from the Company's Station to the } £0 17 0
Cemetery.

FUNERAL COMPLETE, comprising the above,
as well as supply of Coffin, Use of Two Cloaks,
and Conveyance of the Body and Two } £2 5 0
Mourners from the House of the Deceased.

ADDITIONAL MOURNERS' RETURN TICKETS,
1s. 6d. each.

A MORTUARY

is provided at the Station, in which the dead may be deposited,
and remain until the day of burial, FREE OF CHARGE.

HAND-BIERS

are provided by the Company for the Conveyance of Coffins to
the London Station by the Friends of the Deceased, to save
the cost of a Hearse Carriage.

For further particulars, and FREE RAILWAY TICKETS
to View the Cemetery, apply at the

COMPANY'S OFFICES, 122, HIGH HOLBORN, W.C.

BONUS YEAR.

UNION ASSURANCE SOCIETY,
81, CORNHILL,

AND

70, BAKER-STREET, LONDON.

Instituted in the Reign of Queen Anne, A.D. 1714.

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FIRE.

Common Insurance	1s. 6d. per cent.	} when the sum amounts to 800l.
Hazardous do.	2s. 6d. ..	
Doubly Hazardous ditto ..	4s. 6d. ..	

Farming Stock, 4s. per cent., if no Steam Engine is used on
the Farm, or 5s. with the use thereof allowed.

LIFE.

Annual Premiums for Assuring 100l. at the following ages:—	
20	£2 1 5
25	2 5 8
30	2 10 10
35	3 10 10
40	5 0 5

Agencies may be obtained
from the Secretary, or
any of the Agents.

BONUS—Four-fifths, or Eighty per cent. of the Office Profits
are divided amongst the Assured every Seven years, thus giving
them nearly all the advantages of a Mutual Company, but
without any risk or liability whatever, which in Mutual Offices
is borne exclusively by the Assured, and in the Union by a
large and influential Proprietor.

The accumulated invested capital now exceeds the sum of
ONE MILLION sterling.
Prospectuses and Forms of Proposal can be had of any of the
Agents; or at the Chief Offices.

Applications for Agencies are requested.

W. B. LEWIS, Secretary.

HYDROTHERAPEUTICS.—BEN RHYDDING, ILKLEY.

THIS is one of the most complete Establishments in England for the reception of Patients and
Visitors. For Prospectus, and detailed description of BEN RHYDDING, and its extensive grounds, apply to the House
Steward, Ben Rhydding, Ilkley, Yorkshire.

Established 1837.

BRITANNIA LIFE ASSURANCE COM-
PANY (empowered by Special Act of Parliament, 4 Vict.,
cap. 31, and BRITANNIA MUTUAL LIFE ASSOCIATION
(empowered by Her Majesty's Royal Letters Patent), 3,
Princes-street, Bank, London.

Major-General ALEXANDER, Blackheath-park, Chairman.
Every description of Life Assurance business transacted,
with or without participation in Profits.

Extracts from Tables.

Without Profits.			With Profits.			
Age	Half Premium First 7 Years.	Whole Premium Rem. of Life.	Age	Annual Premium	Half Yearly Premium	Quarterly Premium
30	£ s. d. 1 1 9	£ s. d. 2 3 6	30	£ s. d. 2 7 3	£ s. d. 1 4 2	£ s. d. 0 12 3
40	1 9 2	2 18 4	40	3 2 6	1 4 4	0 12 4
50	2 2 6	4 5 0	50	6 2 7 10	1 4 6	0 12 5
60	3 0 8	6 13 4	60	9 2 8 2	1 4 8	0 12 6

ANDREW FRANCIS, Secretary.

BRITISH EMPIRE MUTUAL LIFE
ASSURANCE COMPANY,

32, NEW BRIDGE-STREET, BLACKFRIARS, E.C.

Annual Income	£68,106
Accumulated Fund	228,810
Claims Paid	135,495
Profits Declared	103,348

DIRECTORS.

JOHN GOYER, Esq., Chairman.

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PRINCIPLE.—Established on the purely mutual prin-
ciple, which confers equality of rights to
all the members.

MEMBERS.—All persons who hold whole-life policies are
members.

PROFITS are divided amongst the members every third
year, and are appropriated according to
the choice of the members, as follows:—

PAID IN CASH.
PREMIUMS REDUCED.
POLICY INCREASED.

SURRENDER.—If the assurer desires to discontinue his
policy any time after three annual
payments, the value of his policy is
returned, or a free policy without
further payment granted.

Prospectuses and all information to be obtained from any of
the agents, or from

ALFRED LENCH SAUL, Secretary.

NATIONAL PROVIDENT INSTITU-
TION,

GRACECHURCH-STREET, LONDON,
For Mutual Assurance on Lives, Annuities, &c.

Established December, 1835.

DIRECTORS.

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CONSULTING ACTUARY—Charles Ansell, Esq., F.R.S.

MUTUAL ASSURANCE WITHOUT INDIVIDUAL
LIABILITY.

Extracts from the Report of the Directors for the year 1861:—	
Number of New Policies issued during the year	923
Assuring the sum of	£429,060 10 11
Producing an annual income of	14,469 1 8
[In addition to single premiums of 1,401 14s. 8d.]	
Making the total Annual Income, after deduct-	
ing 50,113s. annual abatement in premium	810,142 3 2
Total number of policies issued	24,406
Amount paid in claims by the decease of mem-	
bers, from the commencement of the Insti-	
tution in December, 1835	1,156,207 9 4
Amount of accumulated fund	2,047,811 15 0

The Next Division of Profits will be made up to the 20th
November, 1862. Policies effected prior to that date, if sub-
sisting at the time of division, will participate in such profit
for the time they may have been in force.

The Report of the Directors for the year ending the 20th
of November, 1861, may be had on application, with
the Prospectus, containing illustrations of the profits for
the five years ending the 20th November, 1857, by which it
will be seen that the reductions on the premiums range from
11 per cent. to 95 per cent., and that in one instance the pre-
mium is extinct. Instances of the bonuses are also shown.

Members whose premiums fall due on the 1st October are re-
minded that the same must be paid within thirty days from
that date.

JOSEPH MARSH, Secretary.

Sept. 29, 1862.

PRIZE MEDAL, 1862.—Awarded by the
Jurors of Class 2, for the GLENFIELD STARCH, being
a confirmation by some of the most eminent scientific men of
the age of the superior qualities of this

WORLD RENOWNED STARCH.

Wolfehampton and Co., Glasgow and London.

SPECIAL AND URGENT

CHRISTIAN BLIND RELIEF SOCIETY.

INSTITUTED 1843.

There is great distress among the poor blind—greater than
any could believe, who have not the opportunity of visiting
them in their homes. The Committee of the above Society
therefore solicit A.D. from the benevolent to enable them to
relieve the suffering of such a class. The benefits
of the Society are open to all distressed and poor people of good
moral character. Subscriptions or donations will be received
by the London and Westminster Bank and its branches; by
H. E. Gurney, Esq. (Overend, Gurney, and Co.), Lombard-
street; or by John Gurney Fry, Esq., 14, St. Helen's-place,
Bishopsgate; or by the Hon. Secretary (Mr. Cox), 1-0,
Borough-road, S. This Society has no salaried officers; the
whole of the money contributed, except the lowest possible
sum for expenses, is distributed by the members of the Com-
mittee among the aged sick and destitute blind. See article in
the "Times" of the 22nd of January, relative to the manage-
ment of benevolent societies. Subscriptions or Donations will
be acknowledged in the "Times" and other newspapers.

AN APPEAL to the FRIENDS of HOME
MISSIONS.

HOME MISSIONARY STATION,

CHURCH STREETON, SHROPSHIRE.

The District embraces Leobotwood, Cardington, All Stretton,
Eaton-under-Heywood, Ticklerton, and Church Stretton.

The facts in connexion with the above District are as fol-
lows:—

It embraces a distance of thirteen miles, with a population
of above 4,000, with no dissenting chapel in the whole Dis-
trict. The inhabitants, though irreligious, manifest a great
desire to hear the Gospel preached; and, with the Divine
blessing, much good has resulted from the labours of a Mis-
sionary among these cottagers and villagers. Extract of Journal
for twenty months:—Religious services held, 200; tracts dis-
tributed, 2,000; hours of visiting, 1,500; number of copies of
the New Testament given, 50.

The work of the Missionary is to visit the cottages, to read
the Scriptures, and pray with the sick, distribute religious
tracts, and hold religious services in the cottages at times as
opportunity affords.

He has to depend for support in his arduous labours to
the sympathy of Christian friends in the district and from other
places. A piece of ground has been purchased for the pur-
pose of erecting a Free Independent Place of Worship for these
poor cottagers, in which they will have the Gospel of Christ
preached to them—a place much needed. Therefore the friends
now appeal to the friends of Home Missions to aid them with
donations to carry out the above undertaking. The expense of
its erection will cost 250l.

References can be obtained from Mr. Thomas Beaumont, All
Stretton; Mr. Robert Lewis, All Stretton; Mr. R. Burgwyn,
Penalltinnia.

All communications and donations addressed to the Mis-
sionary, the Rev. Mr. Cooper, All Stretton, Church Stretton,
Shropshire, September, 1862.

THE ASYLUM for IDIOTS, EARLSWOOD,

REDFIELD, SURREY, for the Care and Education of
the Idiot and the Imbecile, especially in the earlier periods of
life.

The AUTUMNAL ELECTION of this Charity will occur on
THURSDAY, the 30th inst., at the London Tavern, Bishop-
gate-street.

The Board of Management at the last election, in apprecia-
tion of the increased liberality of their Subscribers, augmented
the number of cases to be elected, and in grateful acknowl-
edgment of continued beneficence, as well as in compassion to the
large number of applicants, have resolved again to advance
upon the number of admissions, and to elect this time THIRTY
cases—viz., FIVE FOR LIFE and TWENTY-FIVE for the ordinary
period of FIVE YEARS, relying on the generosity of the
benevolent to enable them to meet this additional responsi-
bility.

There are nearly 340 children in the asylum. A large num-
ber are applying for admission, and the Board are anxious to
extend the great benefits which this institution affords.

Contributions are earnestly solicited. Pamphlets illustrating
the workings of the charity, and cards to view the asylum, may
be had gratuitously on application at the office.

An Annual Subscriber has one vote for half-a-guinea, and an
additional vote for every additional half-guinea; a Life Sub-
scriber has one vote for life for five guineas, and an additional
vote for life for every additional five guineas.

JOHN CONOLLY, M.D., D.C.L., Hon. Secretary.

WILLIAM NICHOLAS, Secretary.

Cheques and Post-office Orders should be made payable to
Mr. William Nicholas.—Office, 29, Poultry, E.C.

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George Buckland's Buffo Musical Entertainment, which has
for upwards of 150 nights elicited the hearty applause of very
large audiences. Herr Susman's remarkable Imitations of
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and half-past Six to Ten.

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in SETS of TEETH, and such as cannot be excelled in
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made. Horniman's Tea being imported uncoloured, the
Chinese cannot pass off brown flavoured sorts; consequently,
this Pure Tea is strong, delicious, and wholesome. Price
2s. 6d., 4s., and 4s. 6d. per lb.

THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 886.]

LONDON: WEDNESDAY, OCT. 22, 1862.

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ROME AND ITALY.

RECENT changes in the personnel of Louis Napoleon's administration—the substitution of M. Drouyn de Lhuys for M. Thouvenel at the Foreign Office, and of the Prince de la Tour d'Auvergne for the Marquis de Lavalette as Ambassador to the Holy See—indicate pretty clearly that the Emperor has at length made up his mind on the Roman question, and that he is resolved to keep guard over what remains of the temporal power of the Pope. The decision will, no doubt, cause some embarrassment and even dismay at Turin, and will probably put an early close to the Rattazzi Ministry. We apprehend that few persons, if any, besides Napoleon himself can say with any degree of confidence whether the present policy of the French Emperor has regard to the permanent merits of the case, or whether it is merely a temporary arrangement intended to influence the approaching elections to the Chamber of Representatives. For ourselves, we are inclined to believe that French ascendancy at Rome is a vital traditional article of the foreign programme at Paris, just as the maintenance of the Ottoman throne, and of English influence at Constantinople, is an essential tenet of the diplomatic creed of London. The time will come, of course, when both the one and the other will have to be given up—but in each case, tradition has so gilded over the present *status quo*, that nothing but a violent convulsion, either from within or from without, will be accepted as a sufficient reason for abandoning it to its own inherent and inevitable tendencies.

It is impossible not to sympathise with the Italian people in the political injustice of which they are thus made the victims. The consolidation of their strength, the organisation of their municipal, judicial and police institutions, the development of their productive and industrial resources, the fusion into one national whole of their different populations, and, above all, the security of the life and property of their fellow-countrymen, are greatly hindered for an indefinite period, in order that France may continue to enjoy the political advantages which she thinks she derives from her position as the "eldest-born of the Church." We Englishmen and Protestants are naturally indignant that the indisputable national rights of one people should be thus sacrificed at the shrine of the vanity or convenience of another. Our prescription for Italy—to leave the Italians to deal with Italian rulers—is simple, just, and, on the face of it, consistent with all recognised international claims—and, being such, we entertain the persuasion that our Government occupies high vantage-ground for urging upon the Government of the Emperor an early withdrawal from his anomalous position at Rome. But we are apt to forget that it is ex-

posed to a "*tu quoque*" assault from the Cabinet at Paris. Our resolute and systematic maintenance of Turkish rule at Constantinople is as essentially unjust towards the Christian populations of Eastern Europe, as repressive of their energies, as obstructive of their social, commercial and political progress, as the upholding of the temporal power of the Pope is in regard to the Italian people. And as, in our case, we fear that no remonstrances from France or Russia would avail to induce our statesmen to surrender a purely selfish traditional policy at Constantinople, so we fear that France is not likely to be moved by our objections to her selfish traditional policy at Rome. On the whole, we have less to say for ourselves in the one case, than she has to plead in her excuse in the other. For the present, therefore, we are compelled to regard the chances of Italy repossessing her ancient capital as hopelessly visionary.

The difficulties which crowd the seemingly narrow space between Italy and her right, are so numerous, so unmanageable, and some of them so new and unexpected, as to make us look among them for a Providential purpose. Were the matter less complicated than it is, or were probabilities for and against the possession of Rome by Italy more evenly balanced, we should, perhaps, be less inclined to search for a key to the problem in the intentions of a Wisdom far higher than that of man. It must be admitted, however, that the obstacles in the way of that *denouement* which the Italians have such strong political reasons for desiring, are singularly concurrent. So numerous are they, so various, so unforeseen, and yet so inextricably interwoven the one with the others, that a contemplative mind is compelled to doubt, in taking a survey of them, whether they can properly be regarded as representing that ordinary course of human affairs which we usually describe as fortuitous, and to consider whether they do not constitute one of those crises in history in which the will of the Supreme Ruler becomes more than commonly visible and conspicuous. The singular obstinacy combined with the simplicity, kind-heartedness, and genuine religious sentiment of Pius IX.—the audacious selfishness and keen intuition of Cardinal Antonelli—the superstitious devotion of the French Empress—the precarious position of the Emperor—the views entertained by the leading marshals of France—the change wrought by the Empire in the hopes and fears of the French people—the sudden and striking proof given by the people of Italy that they possess all the capabilities of becoming a formidable nation—the relation in which France has stood, of late, to the other Catholic Powers of Europe—and that traditional policy of which we have already spoken, so utterly indefensible, yet so deeply rooted in the imagination and heart of the French people:—these, and a dozen other apparently incidental causes, all operating powerfully in one and the same direction, suggest a reason for their concurrence other and higher than the purposes or the policy of man.

Assuming, for a moment, that this view of the case is sustained by what Christian minds would accept as a reasonable basis, we are led to expect that Italy, who is destined to suffer the chief political disadvantages which grow out of this dispensation, will also enjoy to the highest degree the benefit towards which her national discipline is conducive. Are we presumptuous in supposing that the Providence of God may be leading the Italian people, though "through much tribulation," to a much more desirable freedom than that at which they are consciously aiming? May we not hope that the various checks which are preventing her recovery of her rightful capital, and which are vividly illustrating to her view the tyranny of the Papal power, may force her to examine the foundations of that spiritual usurpation, and prompt her to throw off the priestly yoke which has kept her so long in degrading bondage? A new ecclesiastical Reformation, beginning in the Southern Peninsula,

so long the stronghold of Papal authority, and differing in its formal aspects from the Reformation inaugurated by Luther, would seem to us to answer well to the present susceptibilities of European society—to be, in fact, "the right event at the right time." We cannot help surmising that Italy, baulked by the unchangeable "*non possumus*" of the Pope in her political aspirations, may be coerced into thinking of a higher deliverance—and that, wearied out with disappointments in respect to her political claims, she may declare herself free of Rome in her ecclesiastical relations. Certain it is, that nothing could so effectually baffle the designs of her tormentors, while no mere political revolution would elevate her to so proud a position in the family of European nations.

Now, there would seem to us to be a real and natural, if not a manifest, tendency in the causes which keep Rome detached and isolated from the kingdom of Italy, to prepare the suffering nation for this great and momentous change. No doubt, the Italian people would rejoice to stop short of this issue, and, influenced by the force of old associations, and pressed down by the weight of present exigencies, would prefer some such definitive arrangement of their national affairs as would save intact their ecclesiastical relations to the Holy See. We strongly suspect that such predilections will not be gratified. We think we discern in the difficulties which embarrass and frustrate the diplomacy of Turin statesmen, and the fervent patriotism of Garibaldi, an indication that Italy has been told off by the Divine appointment, for a far higher service to the world than she could have rendered it by merely achieving her own national independence. The baptism of suffering to which she has to submit, encourages us to hope and believe that a greater work and a happier destiny are before her than she had dreamt of for herself, and that the reward of the struggles through which she has been pre-ordained to pass, will be the association of her name with one of the grandest revolutions over which humanity will hereafter rejoice.

THE ESTABLISHED CHURCH IN THE POOR-HOUSE.

Putting sectarian differences aside, what is the picture which the reader's imagination would naturally draw of the mission of Christ's church to the destitute poor? Not the poor who struggle with mingled desperation and silence, shut out, and shutting themselves out, in their wretched homes, from the knowledge of the world around them, but those who have been compelled to yield, submissively or unobtrusively, to the gripe of destitution, and have been dragged by its hand within the walls of an English poor-house. The picture, we fancy, would be a pleasant one. Remembering how well adapted are all the lessons and promises of the Gospel to sustain and strengthen in the midst of life's calamities, and how sorely they must need them who are most afflicted and humiliated, the imagination would picture the feet of the Messengers running swiftly and gladly to carry words of consolation to such as are so desolate. They who have no hope or riches left to them in this world, are they not, above all others, those to whom to tell of the better hope and the more enduring riches? Who would fancy reluctance in such an errand? Who would fancy refusal to discharge it unless the service were paid for? Who would fancy absolute neglect of such a service in hearts touched by God's grace, by those who are paid for it, and who profess, above all others, to be the ministers of the "Poor Man's Church"? Yet this is the actual picture which we have this week to draw of the Church of England's mission to the poor.

There is a law in this country, framed unquestionably with a benevolent intention, that the inmates of a union workhouse should have their spiritual interests attended to by an ordained

clergyman of the Established Church. Now, the "Union" is a kind of extra parochial benefice, or perhaps it may be more correct to say, a parish within a parish. Legally, the minister of the parish is not bound to look after the souls that are found in the poor-house, and he therefore passes it by in his parochial ministrations. The appointment of the poor-house minister, or, as he is called, the "work-house chaplain," rests with the local board of guardians. If they make no appointment, the Poor Law Inspector will in due time communicate the fact to the Poor Law Board, and the Poor Law Board will also in due time convey a request to the guardians that they will discharge their duty, or, as the warning is more politely phrased, "take the subject into their consideration." During the period of their neglect, and while they are taking the subject "into their consideration," the inmates of the poor-house are left to the charity of the Dissenting Samaritans of the town.

This is the state of affairs at the present moment at Nottingham. There is now no chaplain to the Nottingham Union, and, there being no chaplain, Mr. Charles Gilpin, M.P., on behalf of the Poor Law Board, has written to remind the Board of Guardians that such is the case, and to request them to inform the Board what provision they intend to make. Mr. Gilpin's letter was read at the meeting of the Board of Guardians on Tuesday last, and immediately became the subject of a hot and animated discussion. We gather from the report of this discussion, in the *Nottingham Review*, some facts as to the Church's care of the poor in Nottingham which may perhaps open the eyes even of some Churchmen as to the satire contained in the words, "The Church of England is the Poor Man's Church."

How many weeks or months the Nottingham Union has been destitute of a chaplain we do not know; but we find, from the acknowledgment of a Church speaker at the board meeting, that, during that time, the visits to it of the ministers of the Church of England, have been "the fewest in number." This may be partly accounted for by the fact, afterwards stated, that two-thirds of the inmates of the union are Dissenters; but this fact has another bearing. If two-thirds of the inmates are Dissenters, why should there be a paid chaplain for the minority of one-third? And, besides, is it not the boast of Church-defenders that the ministers of the Establishment are the only ministers to the poor—not their own poor merely, but all the poor of every parish? Is it not also one of their reproaches of Dissenters—a reproach repeated times without number in the evidence given by clergymen before the House of Lords' Committee on Spiritual Destitution—that Dissenting ministers pay no visits excepting to members of their own congregation? How can these things be? Do the State-paid clergy, after all, look less to the poor than their Dissenting brethren? Had not the next House of Lords' Committee better summon witnesses to facts from union work-houses which have been left without a chaplain?

A little more light comes out of this discussion. An appeal having been made for the appointment of a chaplain, and the calculation given, in plain English, that, to "save the souls" of the poor of the Nottingham Union would entail a charge of only a farthing in the pound on the rateable value of the property of the town, Mr. Alderman Fowler rose and made some pertinent remarks illustrative of the practical value of the services of union chaplains. "He knew," he said, "several unions to which chaplains were attached. He knew one, not a hundred miles away, where the chaplain lived seven miles from the house, in another county. He knew another who was a cricketer, and who lived eight miles away from the union-house." Not very strong inducements these, certainly, for the appointment of a chaplain; and no wonder that Mr. Annibal, who followed, should suggest, instead, the organisation of a system of Sunday services. Another fact is afterwards stated by the same gentleman, viz., that "the visiting at the present time was satisfactory." In the face, however, of all these statements, that two-thirds of the poor were Dissenters—that Dissenters could evidently be relied upon for the efficient discharge of their duty without money and without price—and that the visiting, in the absence of a paid chaplain, was satisfactory—the board of guardians decided to appoint a chaplain, and pay him a salary; and no doubt he will be appointed. We leave further comment to the *Nottingham Review*—

Our local Board of Guardians, on Tuesday last, passed a vote of censure upon the Established Church. The newspaper reporters slur the matter over with the heading, "Appointment of a Union Chaplain." But the town will easily gather the facts of the case from the letter of the Poor-law Commissioners. Mr. Secretary Gilpin writes, stating that "no clergyman attends" at the union,

and asks what provision the board will make "for the religious instruction and attendance at Divine service" of Church of England paupers? The Board of Guardians respond to this question in a manner which should make every friend of the Establishment blush. No clergyman attends, they are told, and they virtually reply that none will attend unless he is paid to do so, and to provide for Church of England inmates that "religious attendance" which members of other denominations must have gratuitously, they ask the ratepayers for 200*l.* a-year. It is a shameful admission on the part of gentlemen belonging to the Established Church. But there are other considerations. The Nonconformist ratepayers are not only called upon to pay the greater part of the salary of a Church of England minister, but they are to give this 200*l.* in order to place themselves and their faith at a disadvantage. The bulk of the ratepayers, everybody knows, are Dissenters; of the inmates of the union, it is said, not one in three belongs to the Establishment; and yet, under this arrangement, the chapel of the work-house is to be handed over to the Church! Remembering that Dissenters are in the majority within the union as well as without, the last defence for this extraordinary decision of the guardians vanishes. Two out of every three of the paupers are to be denied an equal right to the use of the regular place of worship, and this is called securing the spiritual welfare of the inmates of the work-house! It is quite true, this excluded majority may go and worship according to their own views in some unappropriated corner of the house, that is, if some unpaid minister will come to conduct the service. This, however, does not appear to us to be the proper arrangement. Dissenters, who are the majority outside, are called upon to pay in support of what they conscientiously object to; and Dissenters, who are the majority inside, are to be put aside and inconvenienced because those outside do pay. Is this the right state of things, we ask, for 1862? But the guardians may say, the authorities in London put it to us that clergymen do not visit the house; the only way of securing such attendance is to pay one of them 200*l.* a-year; and, when he comes, he claims the chapel as a legal privilege. We can only admit each one of these statements, but we, at the same time, say it is shameful, first, that clergymen did not visit the house; second, that 200*l.* has to be paid for such attendance; and, third, that when they come, they, in theory, at least, close the chapel doors against two out of every three of the inmates of the house. This, however, is how the case now stands. Dissenters are to pay the greater part of 200*l.* a-year, and to lose all right to the use of the ordinary place of worship in the union. We are, further, advised to submit to this in a spirit of Christian humility, on the ground that it happens according to law. The humbleness, we would hint, ought to be on the other side, with a good dash of shame intermixed, since we are asked to help them to pay for what is supplied on our side voluntarily, and as for the injustice being legal, they have furnished another incentive for effort to alter the law.

We have only to add our opinion that, as a parallel to this case has occurred in almost every large town in the kingdom, since the Poor Law Act was passed, it is time that the law was thoroughly dealt with. The Easter-dues seizure has called the Liberation Society this week to Leeds, and perhaps it would do well to visit Nottingham. Both towns offer equally apt illustrations of the utter incongruity and miserable influence of the State dealing in any way in affairs that are beyond its wise direction and its legitimate sphere. If an illustration is wanted of the practical ill-effects of its interference, look at its influence on the clergy of Nottingham!

GREAT LIBERATION MEETING IN BIRMINGHAM.

On Thursday evening a meeting of the Liberation Society was held in the Birmingham Town Hall, which was crowded from end to end. The Rev. R. W. Dale presided, and amongst those present with him on the platform were Mr. E. Miall, the Revs. R. D. Wilson, C. Vince, S. Bache, W. F. Callaway, Professor Barker, J. T. Feaston, T. Coombs (Gornal), J. G. Jukes (West Bromwich), Isaac Lord, J. J. Brown, G. B. Johnson, E. Delf (Coventry), C. Clark, R. Ann, J. Davies, J. Harrison, R. Massie (Atherstone), J. Kessler, J. P. Barnett, E. Derrington, H. J. Heathcote, J. H. Morgan; Alderman Gameson, Councilor Truman; Messrs. W. Morgan, Gausby, C. Felton, W. Hudson, J. S. Wright, E. Mander, Jos. Williams, Biddle, J. C. Woodhill, A. F. Morgan, W. Wright, Arthur Partridge, Forham, C. Lawden, T. Bantock and S. S. Mander (Wolverhampton), W. Rooke, J. A. Albutt, Smith, J. H. Hopkins, &c., &c. The rev. chairman, as he came into the orchestra with his supporters, was received with round after round of applause, as was also Mr. Miall and several of the local ministers.

The CHAIRMAN, after one or two introductory remarks, said:—

We are here because—on very various grounds perhaps—we believe that secular governments have no right to interfere with the religious life and thought of a nation. (Prolonged applause.) There are many of us who believe that this conviction rests on the very soundest principles of political philosophy. There are many others of us here who believe that religious truth finds its surest defence and its mightiest support, not in the acts of legislators or in national revenues, but in the depth and intensity of that personal conviction which is inspired by the work of the Holy Ghost, and our simple purpose to-night is to assert and to vindicate this principle. There are some who think it a very strange thing that Christian men should band together in a permanent organisation, in order to sustain a systematic attack on a particular Christian organisation. Now let me say that that is not the purpose for which the Liberation Society has been instituted. (Hear, hear.) We are not here to-night in order to criticise

the Articles of the Established Church of this land. We are not here to object to its purely ecclesiastical polity. We are here first of all as Englishmen to ask that that Episcopalian Church may be absolutely separated from all alliance with the Government of this country. (Prolonged applause.) We are here, in the second place, as Christian men, having a profound faith in the permanent presence of the Holy Ghost in the church, and being further convinced that the manifestation of his life and vigour are seriously fettered when the church leans on the support of subsidies to the patronage of the principles of this world. And whatever our opinions may be in reference to great and serious theological enquiries, we find on this common ground a common platform to stand upon, and we believe that in the enterprise in which we are now engaged we are rendering the highest service, not merely to the great cause of political liberty, but also the great cause of religious liberty and vital godliness in these lands. (Hear, hear.) Let me say this that there is not a society intended merely for those who dissent from the Episcopalian Church of this land. Men who have the profoundest reverence for the doctrines of Apostolical succession and of sacramental grace may stand side by side with us to-night. Many of them, too, seem to indicate from time to time a deep and solemn conviction that the Church which they regard with almost idolatrous reverence has her splendour clouded and her strength fettered by her unhallowed alliance with a human government. And I trust that the time is coming, and coming soon, when it will be seen by the people of this land that the question to which we are committed is one that concerns not merely those religious denominations which are separated from the Established Church, but concerns most deeply and seriously the devotees and the holiest principles of that Church itself. Now, in explaining and vindicating these great principles, we feel that gravest responsibilities rest upon us. We feel that we are bound, so far as we can, not to interfere with their full and fair influence on the mind and the heart of our countrymen by any faults and frailties in our manner of vindicating and defending them. Engaged in a work which many of us accept as from the very hands of Christ, we are anxious to manifest from end to end of that work a spirit which the Lord Jesus Christ must well approve. I, indeed, am free to say that I commit myself to this movement not principally on account of those grave political reasons which I hold may justify it, but principally on account of those grave religious interests which I conceive to be involved in the right settlement of this important question. I long to see the Church of England entirely emancipated from the chains with which she is now loaded, and manifesting in triumphant vigour the indwelling of that divine life which is now seriously injured by her alliance with the State. (Applause.) I have now said all I intended to say in introducing the business of this evening; but one more word I may be permitted to utter concerning the spirit and temper in which I am quite sure the people of Birmingham are prepared to enter upon the consideration of these great principles. Let me assure my friend Mr. Miall, who I am proud to see in this hall to-night—(prolonged applause)—that we have watched with reverend admiration his courageous and unwavering fidelity to these principles of which in this land he is now the great representative, and the people of Birmingham are prepared to listen with candour and quietness and confidence to whatever he may have to say on the principles to which he has consecrated his strength and his life. (Loud applause.) The rev. gentleman then called upon the Rev. C. Vince to move the first resolution.

The Rev. C. VINCE, who was received with loud applause, after referring to the consolations those who were on the platform would have to set against being designated political Dissenters and noisy agitators, spoke of the misrepresentations of the Liberation Society and its objects. It was not established to discuss or decide doctrinal differences, but to establish the truth that all men's consciences should be free, and that the Government had no right to pet and patronise a man because of his religious belief. It was because the Liberation Society had that simple creed that men of diverse theological beliefs came in and worked together in it, nor could he be cajoled out of that union by what any one might say about latitudinarianism.

It was the Liberation Society, and intended to "liberate religion from State patronage and control," and he was happy to say that the society was unsurpassed for the clearness with which it had marked out its own work, and for the fidelity with which it had kept to its particular sphere. It had been entirely free from all sectarian bigotry, its object being to secure and confirm religion in the widest and most unsectarian sense of the word. (Cheers.) The society was not solely for the freeing the religion of Nonconformists from those lingering penalties which were still inflicted upon it. It was to secure the freedom of the Conformist's religion from that subjection to the State which it bartered for emolument and power. (Applause.) He wished to look at that society in its aspect towards the Episcopalian Church of England. When they spoke of liberating the Episcopalian Church of England, many of their Church friends were full of surprise. They looked at them with great amazement, and considered it very impertinent in the society to wish to do any such thing. They were almost ready to say with those of old, "We be Abraham's children, and we were never in bondage to anybody." (Cheers and laughter.) They must be prepared for this. It was not the first time that people in bondage had become so used to it, that they almost forgot the bondage and had to be awakened to a sense of their position before they could be stimulated to a solitary desire to escape from that position. (Laughter.) The aim of the Liberation Society was to set some of those facts which proved that the Church was in fetters through its union with the State before them. Let him call their attention to a matter which had recently been occupying much of public attention—he referred to the appointments of Bishops—and see whether in this matter the Episcopalian Church was free, or was she the bond-servant of the State, whose patronage she enjoyed. He was not speaking of the Scripturalness of the Episcopacy, for, as the representative of the Liberation Society, he had nothing to do with that, but, speaking for himself, he must say that he could conceive of an Episcopacy that would not be a violation of New Testament principles or

working ill for the church, which adopted it as a work of ecclesiastical government. (Cheers.) The Church of England was so placed, that if a man was as eloquent as Apollon, and as full of burning zeal as an apostle, unless he had been ordained by a bishop he could not administer the sacrament, could not promise absolution, and could not perform the service of the Church. Unless a building be consecrated, Christ's Gospel cannot be preached in it; and until a piece of burial ground—(laughter)—was consecrated an ordained man could not perform the burial service in it; and after it was consecrated, none but an ordained man could officiate in it. Before a minister of a Dissenting community could become a minister of the Church of England, he must be ordained to the Bishop and tacitly confess that his previous ministry was an impertinence. Such was the teaching of the Church of England, and in consequence of that teaching Dr. Miller, who believed that the sainted John Angell James was one of the devoutest and godliest of men—he could not ask him to preach Christ's Gospel from his pulpit, simply because he had not had episcopal hands laid upon his head. Unless a minister had received the sanction of the bishop he was considered a schismatic and an intruder into the sacred office. A man who should exercise such immense powers as these should be a man chosen only with the most deliberate thoughtfulness, after a most rigid examination and the most fervent prayer to God for guidance that the right man should be chosen. He then referred to what was the fact. That upon a bishopric becoming vacant a communication was sent to the Dean, Chapter, and other ecclesiastical officers of the diocese, commanding them to point the nominee of the Prime Minister, and illustrated his argument by an instance in which the Dean and Chapter had been compelled to appoint a man who was suspected of heresy. He contended that this fact alone showed that the Church was in bondage to the State, and characterised the union as a bad bargain on both sides. He concluded by moving the following resolution:—

That this meeting desire devoutly to express their gratitude to Almighty God for that large measure of religious liberty which he has enabled this nation already to obtain; and earnestly pray for his continued blessing on every well-directed effort to confirm and extend that liberty, until it be finally perfected in the severance of the Church from the State, so that neither benefit nor injury shall accrue to any man from the laws of the land merely on account of his religious belief or profession.

The Rev. S. BACHE had great pleasure in seconding the resolution. He said that the society did not come forward with hostility to any man, or to any body of men—(Hear, hear)—not for the promotion of private or selfish interests, but for the promotion of the interests of the whole community equally—the interests of those who were separated from them in their religious communion just as much as their own. (Applause.) Every consistent Dissenter must, in his opinion, be favourable to the society—(Hear, hear)—because they all exercised their individual religious rights, and they were anxious to see the same freedom exercised by all religious people. (Hear, hear.) He believed that a great hindrance to the advancement of that society was that there were men in the Dissenting ranks who were not willing to concede to their brother Dissenters the full liberty which they exercised themselves. The great principle of the Liberation Society was that a man's religion was entirely his own affair, a matter exclusively between his own conscience and his God. Dr. Vaughan had said recently that if all men must think alike they must not think at all—(laughter)—and if that were true the converse of it was true also, that if people were to think at all they were not to be expected to think alike. Every man was bound to form his religious conviction, and if he was bound to form those convictions he was bound to express them as clearly as possible. (Applause.) And it was their duty to respect the opinion of others who conscientiously differed from them. The rev. gentlemen said that their friend Dr. Miller sat there as a noble example in this respect, and then went on to refer, in terms of eulogium, to the manner in which the rev. doctor always worked in matters which affected the interests of the town, with all his brethren, whether members of the Church of England or Dissenters, and concluded by remarking that, in his opinion, the Liberation Society was eminently calculated to bring about a cordial co-operation and good feeling among ministers of the Gospel throughout the country. (Cheers.)

Mr. MIALI, who was received with loud applause and waving of hats and handkerchiefs, rose to support the resolution. He commenced by comparing that crowded meeting with the scanty audience he addressed when he last appeared at Birmingham, and after a reference to the reputation he had with the opponents of the Liberation movement, said he should wish to address them as though he were speaking to an assembly of State-Churchmen. What he could not understand was why this question of Church and State should be put upon a different footing from every other:—

I confess that I think English society upon this particular point does not exhibit—has not exhibited of late years—its usual manliness. There is nothing that we Englishmen—Anglo-Saxons as we are proud to call ourselves—so much admire, approve, and praise, as the upright standing of a man who has a burden upon his mind and wishes to deliver himself of it. (Hear, hear.) Here I stand, not in antagonism to any man, but because I have, and have long had, a burden upon my mind of which I wish to deliver myself. My conscience has impelled me earnestly to transfer the thoughts and sentiments that are in me to as many as my voice and my pen can reach. (Hear, hear.) And if my earnest endeavour to carry out this desire be, as it seems to be, regarded as impertinent, then all I can say is this—that the Church and State question is the only question upon which a man may not express himself fully and distinctly in this country without exposing himself to social obloquy. (Hear, hear.)

He proceeded to describe what they meant by the separation of Church and State. They did not object to the Church, nor to the State as such, nor

that the Church by its influence should act on the State. He would endeavour to explain his objection to the union of the two by a simple analogy:—

Well, I would say that it is a similar sort of objection as might be entertained by any one of the rougher sex undertaking the conduct and management of a ladies' boarding-school. (Laughter.) He might be moved by the most benevolent of motives, as was Mr. Day, the writer of "Sandford and Merton," when he undertook to superintend exclusively the education of the female wards whom he adopted. I need hardly say he made a mess of it. (Laughter.) A man might be influenced by the purest of motives, he might construct the most magnificent establishment, he might fill the chambers with most elegant furniture, and might keep a liberal board; he might put before the young ladies the right class of books, and, exercising his intellectual discrimination, he might think that he was taking precisely that course which wisdom would sanction in order to develop all the beautiful sentiments that adorn true perfect womanhood. But every one saw that he would be undertaking the management of that which he could not thoroughly enter into and understand. He would be making a great mistake, though he might know it not. It is impossible for the man thoroughly to sympathise with the sentiments and sensibilities of woman, especially in the dawn of her being, and it must occur on his part that he would be perpetually doing things that he ought not to do, and leaving things undone that he ought to do. ("Hear, hear," and laughter.) The objection we entertain in this supposed case resembles the objection we entertain to the State Church. We say that the religion which was communicated to us by the revelation of Almighty God for the purpose of laying hold upon and winning back our hearts to him, cannot properly be put under political management and control—(Hear, hear)—cannot, for in the first place their forces are, if not entirely antagonistic, so utterly dissimilar, that one can only impede the proper development of the other. Civil law, political law, and government, can do nothing but control the actions of men, and the actions of men ought to be the perfect expression of their inward selves. The ultimate force by which civil government controls those actions is the sword—the constable is the real enforcer of the authority of the law. God gave to us his beautiful and glorious Gospel not to control the actions merely, but to enter into our inmost souls, there to open up fountains of feeling which would else for ever remained congealed—feeling that should flow forth now to refresh us during our earthly pilgrimage, and to give us joy for ever when we pass away from our connexion with time. He, in his infinite love and pity, made his appeal to the tenderest sensibilities of the human heart. Nothing will please Him but that which is the expression of gratitude and love begotten by the contemplation of himself, as revealed in his Son. The whole success of the Gospel depends upon its moral suaveness. It is intended not to force men, but to win them; not to crush them beneath the display of Divine authority, but to entice them by the manifestation of Divine love—(applause)—and if this force fail—if the Gospel of Christ Jesus does not reach the heart sufficiently, at all events to produce a support and sustentation of the mere outward ordinances of religion, then nothing can succeed in its place. To God's "ought" the addition of man's "shall" is the greatest impertinence. If he fails to touch the springs of the human mind, is it likely that Parliaments will succeed? (Hear, hear.) And what are the weapons that they use?—what St. Paul calls carnal weapons. So that he who is unwilling to pay his quota for the sustentation of the means of grace, not recognising, as he should, the appeal that is made to him by the living God, is instantly assailed by the Government of the land, saying, "If you will not in obedience to him, then you shall in obedience to us." (Applause.) Now, we object to this as tending to a complete misrepresentation of the whole structure of the Christian system in the minds of those who are outside and unable to study it except from the lives of its professors. What multitudes there are in this country who identify religion with a system of priestcraft! Could that have been the case if Government had never interposed? Would not the Gospel have stood upon a fairer footing for winning the convictions of men if it could have gone forward and used the apostolic language—"I covet not any man's silver or gold or apparel." Does it not strike your minds as incongruous in the last degree, that when your arguments have failed to touch a man's conscience, and your appeals have come short of exciting sympathy in his heart, you should endeavour to accomplish your purpose by knocking the man down. (Laughter and Hear, hear.) Yet this is the position taken up by every State Church. They put their foot upon their brother and say "Be quiet now—be quiet"—(laughter)—and when we object, as we must do, their cry is "Oh, have more Christian charity." (Renewed laughter.) How can union between heart and heart be continued whilst you are continually crying out your complaints from below? "Ask you to take your foot from off our breasts, and let us rise up and stand before you man to man, and you will hear no longer the cry of our complaints. If there is to be Christian union let that be cemented by Christian equality also. (Applause.)

In opposing this broad principle the Church people did themselves more wrong than Dissenters. It reminded him of certain fishes that lived in the stream that run through dark caverns in Kentucky, who, in consequence of having no light, had lost their eyes entirely. (Laughter.)

I believe that it is impossible for them fully to appreciate the evil which is done to their consciences, for I know it has come to pass, somehow or other, that there is a different way of forming estimate in the Church and out of it—that which passes for sophistication in the outer world does not pass for sophistication in the Church of England. (Hear, hear.) I do not accuse any Christian man of consciously doing wrong to his own conscience, but I do say that in the natural course of things, where there has been a slackness of conscientious feeling with regard to subscription, and so on from generation to generation, you cannot be surprised that the result is a somewhat undeveloped conscience running through a large portion of the community of which individuals themselves may be perfectly unconscious. But it is not only in that respect that the system acts banefully—it operates banefully upon its own advocates. I believe there is as much piety, as much earnestness, as much benevolence, and as much liberality in the Church

of England as out of it. But then it has never been called into exercise. They have had their churches found for them and repaired by the people, and they have had their ministers paid out of the state, and the consequence is that all those spiritual and mainly qualities which they possess are paralysed, and cannot be exercised. They do not know their own power. They are so continually using other instrumentalities that are not sanctioned by the word of God, that they positively have lost their proper faith in the instrumentalities which have been put in their hands by the Gospel itself. Should they only have faith in their system, they will be able to do all that other bodies of Christians have done and more too, and by separating the Church from the State you will remove one great obstacle to Christian union amongst all denominations. I pray God that the time may soon come when they will open their eyes to their own position, and when all who have learned, and who have responded to the lesson of truth and love which are given to us in the Gospel of our Saviour, will feel that the highest rank which they can take on behalf of the truth which they have received is that rank which was taken by the Apostles of old, when they could appeal to their hearers that it was not theirs but them, that they sought. (Loud and prolonged cheering, amidst which Mr. Miall resumed his seat.)

A vote of thanks to the retiring committee was then presented, and a new committee was appointed on the motion of the Rev. R. D. Wilson, seconded by the Rev. G. B. Johnson.

A vote of thanks was then presented to Mr. Miall and to the chairman, on the motion of the Rev. J. J. Brown, seconded by Mr. Woodhill, which, followed by the singing of the National Anthem, brought the proceedings to a close about tea o'clock.

THE BICENTENARY MOVEMENT.

BRISTOL.

On Tuesday, Oct. 14, a crowded audience attended at the Broadmead-rooms, Bristol, to hear a lecture from the Rev. Robert Vaughan, D.D., of London, on "The Bicentenary of English Nonconformity: why we commemorate it." The chair was taken by Mr. H. O. Wills, and upon the platform, amongst other gentlemen, we noticed the Revs. M. Dickie, D. Thomas, J. Edwards, J. Cort, H. I. Roper, W. Rose, J. Burder, E. J. Hartland, S. Hedditch, G. Wood, R. Morris, K. E. May, J. Glendinning, — Hall (Fishponds), F. Bosworth, S. Luke, W. Cattle, — Jones, M. Oaston, W. Cross, B. Nicholson; Messrs. H. Cossam, W. Somerville, J. Wethered, H. Wethered, Humphries, E. S. Robinson, Waterman, W. D. Wills, G. Pryce, H. Kladson, S. Wills, W. H. Wills, H. O. Wills, jun., F. Wills, jun., G. H. Leonard, Walsh, Drinkwater, Grundy, Rice, &c.

The CHAIRMAN, in an introductory speech, reviewed the Bicentenary movement of the present year. He was convinced that they had done the right thing in that commemoration in the right spirit.

If I can think with pleasure of the spirit in which this work was begun, not less do I admire the spirit which has marked Nonconformists generally in connexion with the movement. When I think of the many speeches, lectures, sermons, pamphlets, and publications of different kinds, which have gone forth in consequence; when I think, moreover, of the kind of opposition both in matter and in spirit with which those have been met, I cannot but rejoice that, with very few exceptions, if any, the charity which "suffereth long and is kind" has abounded. (Applause.) Painful would it have been to have witnessed our leaders falling in temper or in consistency which should ever characterise the true Christian. But this has not been so.

After adverting to the pecuniary results of the movement, the literature it had called forth, and the educational process that had been going on, he urged that they were under new obligations and responsibilities to be faithful to their position and mission as Nonconformists.

We are vigilantly watched. Let us become increasingly acquainted with our principles; let us be undimly faithful to them. Let us court the possession of a good conscience, and let us be ready to make new sacrifices for conscience's sake. Let us sacrifice anything—yes, everything—rather than be false to our convictions, our consciences, and to Christ. (Cheers.) Let us remember that our power and our progress will be in proportion to our devoted attachment to New Testament teaching. In matters pertaining to our souls, and to the spiritual well-being of men, let us yield allegiance only to the Lord Jesus, the Head of the Church, and "render to Caesar the things which are Caesar's, and to God the things which are God's." (Cheers.)

The LECTURER was received with great applause. He commenced by apologising for presenting himself before the meeting without a written discourse, on account of his failing eyesight, and next he pleaded for a kindly reception amongst the Bristol public, as he was an old townsman. Having given his estimate of the character of the Puritans, he said that they had two great principles, which they tenaciously held. The first was the sufficiency of Scripture to be the great authority of all that is true in doctrine, and all that is proper in worship; and the second was that it belonged to the individual conscience to interpret for itself what the Sacred Scriptures do actually teach as being the true in doctrine and the proper in worship. A brief sketch of the Puritans was next given, in which their chequered career during the reigns of Elizabeth, James I., and his son Charles was developed. The lecturer dwelt more at length upon the events that took place at the end of the Royal martyr's life, as they bore immediately upon those subsequent occurrences when, renegade to his own conscience and his true policy, Charles II. caused the 2,000 ministers who refused to accept the Act of Uniformity to be expelled from their livings. Dr. Vaughan glanced at the favour which all religious opinions met with from the mo-

clergyman of the Established Church. Now, the "Union" is a kind of extra parochial benefice, or perhaps it may be more correct to say, a parish within a parish. Legally, the minister of the parish is not bound to look after the souls that are found in the poor-house, and he therefore passes it by in his parochial ministrations. The appointment of the poor-house minister, or, as he is called, the "work-house chaplain," rests with the local board of guardians. If they make no appointment, the Poor Law Inspector will in due time communicate the fact to the Poor Law Board, and the Poor Law Board will also in due time convey a request to the guardians that they will discharge their duty, or, as the warning is more politely phrased, "take the subject into their consideration." During the period of their neglect, and while they are taking the subject "into their consideration," the inmates of the poor-house are left to the charity of the Dissenting Samaritans of the town.

This is the state of affairs at the present moment at Nottingham. There is now no chaplain to the Nottingham Union, and, there being no chaplain, Mr. Charles Gilpin, M.P., on behalf of the Poor Law Board, has written to remind the Board of Guardians that such is the case, and to request them to inform the Board what provision they intend to make. Mr. Gilpin's letter was read at the meeting of the Board of Guardians on Tuesday last, and immediately became the subject of a hot and animated discussion. We gather from the report of this discussion, in the *Nottingham Review*, some facts as to the Church's care of the poor in Nottingham which may perhaps open the eyes even of some Churchmen as to the satire contained in the words, "The Church of England is the Poor Man's Church."

How many weeks or months the Nottingham Union has been destitute of a chaplain we do not know; but we find, from the acknowledgment of a Church speaker at the board meeting, that, during that time, the visits to it of the ministers of the Church of England, have been "the fewest in number." This may be partly accounted for by the fact, afterwards stated, that two-thirds of the inmates of the union are Dissenters; but this fact has another bearing. If two-thirds of the inmates are Dissenters, why should there be a paid chaplain for the minority of one-third? And, besides, is it not the boast of Church-defenders that the ministers of the Establishment are the only ministers to the poor—not their own poor merely, but all the poor of every parish? Is it not also one of their reproaches of Dissenters—a reproach repeated times without number in the evidence given by clergymen before the House of Lords' Committee on Spiritual Destitution—that Dissenting ministers pay no visits excepting to members of their own congregation? How can these things be? Do the State-paid clergy, after all, look less to the poor than their Dissenting brethren? Had not the next House of Lords' Committee better summon witnesses to facts from union work-houses which have been left without a chaplain?

A little more light comes out of this discussion. An appeal having been made for the appointment of a chaplain, and the calculation given, in plain English, that, to "save the souls" of the poor of the Nottingham Union would entail a charge of only a farthing in the pound on the rateable value of the property of the town, Mr. Alderman Fowler rose and made some pertinent remarks illustrative of the practical value of the services of union chaplains. "He knew," he said, "several unions to which chaplains were attached. He knew one, not a hundred miles away, where the chaplain lived seven miles from the house, in another county. He knew another who was a cricketer, and who lived eight miles away from the union-house." Not very strong inducements these, certainly, for the appointment of a chaplain; and no wonder that Mr. Annibal, who followed, should suggest, instead, the organisation of a system of Sunday services. Another fact is afterwards stated by the same gentleman, viz., that "the visiting at the present time was satisfactory." In the face, however, of all these statements, that two-thirds of the poor were Dissenters—that Dissenters could evidently be relied upon for the efficient discharge of their duty without money and without price—and that the visiting, in the absence of a paid chaplain, was satisfactory—the board of guardians decided to appoint a chaplain, and pay him a salary; and no doubt he will be appointed. We leave further comment to the *Nottingham Review*—

Our local Board of Guardians, on Tuesday last, passed a vote of censure upon the Established Church. The newspaper reporters slur the matter over with the heading, "Appointment of a Union Chaplain." But the town will easily gather the facts of the case from the letter of the Poor-law Commissioners. Mr. Secretary Gilpin writes, stating that "no clergyman attends" at the union,

and asks what provision the board will make "for the religious instruction and attendance at Divine service" of Church of England paupers? The Board of Guardians respond to this question in a manner which should make every friend of the Establishment blush. No clergyman attends, they are told, and they virtually reply that none will attend unless he is paid to do so, and to provide for Church of England inmates that "religious attendance" which members of other denominations must have gratuitously, they ask the ratepayers for 200*l.* a-year. It is a shameful admission on the part of gentlemen belonging to the Established Church. . . . But there are other considerations. The Nonconformist ratepayers are not only called upon to pay the greater part of the salary of a Church of England minister, but they are to give this 200*l.* in order to place themselves and their faith at a disadvantage. The bulk of the ratepayers, everybody knows, are Dissenters; of the inmates of the union, it is said, not one in three belongs to the Establishment; and yet, under this arrangement, the chapel of the work-house is to be handed over to the Church! Remembering that Dissenters are in the majority within the union as well as without, the last defence for this extraordinary decision of the guardians vanishes. Two out of every three of the paupers are to be denied an equal right to the use of the regular place of worship, and this is called securing the spiritual welfare of the inmates of the work-house! It is quite true, this excluded majority may go and worship according to their own views in some unappropriated corner of the house, that is, if some unpaid minister will come to conduct the service. This, however, does not appear to us to be the proper arrangement. Dissenters, who are the majority outside, are called upon to pay in support of what they conscientiously object to; and Dissenters, who are the majority inside, are to be put aside and inconvenienced because those outside do pay. Is this the right state of things, we ask, for 1862? But the guardians may say, the authorities in London put it to us that clergymen do not visit the house; the only way of securing such attendance is to pay one of them 200*l.* a-year; and, when he comes, he claims the chapel as a legal privilege. We can only admit each one of these statements, but we, at the same time, say it is shameful, first, that clergymen did not visit the house; second, that 200*l.* has to be paid for such attendance; and, third, that when they come, they, in theory, at least, close the chapel doors against two out of every three of the inmates of the house. This, however, is how the case now stands. Dissenters are to pay the greater part of 200*l.* a-year, and to lose all right to the use of the ordinary place of worship in the union. We are, further, advised to submit to this in a spirit of Christian humility, on the ground that it happens according to law. The humbleness, we would hint, ought to be on the other side, with a good dash of shame intermixed, since we are asked to help them to pay for what is supplied on our side voluntarily, and as for the injustice being legal, they have furnished another incentive for effort to alter the law.

We have only to add our opinion that, as a parallel to this case has occurred in almost every large town in the kingdom, since the Poor Law Act was passed, it is time that the law was thoroughly dealt with. The Easter-dues seizure has called the Liberation Society this week to Leeds, and perhaps it would do well to visit Nottingham. Both towns offer equally apt illustrations of the utter incongruity and miserable influence of the State dealing in any way in affairs that are beyond its wise direction and its legitimate sphere. If an illustration is wanted of the practical ill-effects of its interference, look at its influence on the clergy of Nottingham!

GREAT LIBERATION MEETING IN BIRMINGHAM.

On Thursday evening a meeting of the Liberation Society was held in the Birmingham Town Hall, which was crowded from end to end. The Rev. R. W. Dale presided, and amongst those present with him on the platform were Mr. E. Miall, the Revs. R. D. Wilson, C. Vince, S. Bache, W. F. Callaway, Professor Barker, J. T. Feaston, T. Coombs (Gornal), J. G. Jukes (West Bromwich), Isaac Lord, J. J. Brown, G. B. Johnson, E. Delf (Coventry), C. Clark, R. Ann, J. Davies, J. Harrison, R. Massie (Atherstone), J. Kessler, J. P. Barnett, E. Derrington, H. J. Heathcote, J. H. Morgan; Alderman Gameson, Councillor Truman; Messrs. W. Morgan, Gausby, C. Felton, W. Hudson, J. S. Wright, E. Mander, Jos. Williams, Biddle, J. C. Woodhill, A. F. Morgan, W. Wright, Arthur Partridge, Forgham, C. Lawden, T. Bantock and S. S. Mander (Wolverhampton), W. Rooke, J. A. Albutt, Smith, J. H. Hopkins, &c., &c. The rev. chairman, as he came into the orchestra with his supporters, was received with round after round of applause, as was also Mr. Miall and several of the local ministers.

The CHAIRMAN, after one or two introductory remarks, said:—

We are here because—on very various grounds perhaps—we believe that secular governments have no right to interfere with the religious life and thought of a nation. (Prolonged applause.) There are many of us who believe that this conviction rests on the very soundest principles of political philosophy. There are many others of us here who believe that religious truth finds its surest defence and its mightiest support, not in the acts of legislators or in national revenues, but in the depth and intensity of that personal conviction which is inspired by the work of the Holy Ghost, and our simple purpose to-night is to assert and to vindicate this principle. There are some who think it a very strange thing that Christian men should band together in a permanent organisation, in order to sustain a systematic attack on a particular Christian organisation. Now let me say that that is not the purpose for which the Liberation Society has been instituted. (Hear, hear.) We are not here to-night in order to criticise

the Articles of the Established Church of this land. We are not here to object to its purely ecclesiastical polity. We are here first of all as Englishmen to ask that that Episcopalian Church may be absolutely separated from all alliance with the Government of this country. (Prolonged applause.) We are here, in the second place, as Christian men, having a profound faith in the permanent presence of the Holy Ghost in the church, and being further convinced that the manifestation of his life and vigour are seriously fettered when the church leans on the support, or submits to the patronage of the principles of this world. And whatever our opinions may be in reference to great and serious theological enquiries, we find on this common ground a common platform to stand upon, and we believe that in the enterprise in which we are now engaged we are rendering the highest service, not merely to the great cause of political liberty, but also the great cause of religious liberty and vital godliness in these lands. (Hear, hear.) Let me say this that there not a society intended merely for those who dissent from the Episcopalian Church of this land. Men who have the profoundest reverence for the doctrines of Apostolical succession and of sacramental grace may stand side by side with us to-night. Many of them, too, seem to indicate from time to time a deep and solemn conviction that the Church which they regard with almost idolatrous reverence has her splendour clouded and her strength fettered by her unhallowed alliance with a human government. And I trust that the time is coming, and coming soon, when it will be seen by the people of this land that the question to which we are committed is one that concerns not merely those religious denominations which are separated from the Established Church, but concerns most deeply and seriously the devotees and the holiest principles of that Church itself. Now, in explaining and vindicating these great principles, we feel that gravest responsibilities rest upon us. We feel that we are bound, so far as we can, not to interfere with their full and fair influence on the mind and the heart of our countrymen by any faults and frailties in our manner of vindicating and defending them. Engaged in a work which many of us accept as from the very hands of Christ, we are anxious to manifest from end to end of that work a spirit which the Lord Jesus Christ must well approve. I, indeed, am free to say that I commit myself to this movement not principally on account of those grave political reasons which I hold may justify it, but principally on account of those grave religious interests which I conceive to be involved in the right settlement of this important question. I long to see the Church of England entirely emancipated from the chains with which she is now loaded, and manifesting in triumphant vigour the indwelling of that divine life which is now seriously injured by her alliance with the State. (Applause.) I have now said all I intended to say in introducing the business of this evening; but one more word I may be permitted to utter concerning the spirit and temper in which I am quite sure the people of Birmingham are prepared to enter upon the consideration of these great principles. Let me assure my friend Mr. Miall, who I am proud to see in this hall to-night—(prolonged applause)—that we have watched with reverent admiration his courageous and unswerving fidelity to these principles of which in this land he is now the great representative, and the people of Birmingham are prepared to listen with candour and quietness and confidence to whatever he may have to say on the principles to which he has consecrated his strength and his life. (Loud applause.) The rev. gentleman then called upon the Rev. C. Vince to move the first resolution.

The Rev. C. VINCE, who was received with loud applause, after referring to the consolations those who were on the platform would have to set against being designated political Dissenters and noisy agitators, spoke of the misrepresentations of the Liberation Society and its objects. It was not established to discuss or decide doctrinal differences, but to establish the truth that all men's consciences should be free, and that the Government had no right to pet and patronise a man because of his religious belief. It was because the Liberation Society had that simple creed that men of diverse theological beliefs came in and worked together in it, nor could he be cajoled out of that union by what any one might say about latitudinarianism.

It was the Liberation Society, and intended to "liberate religion from State patronage and control," and he was happy to say that the society was unsurpassed for the clearness with which it had marked out its own work, and for the fidelity with which it had kept to its particular sphere. It had been entirely free from all sectarian bigotry, its object being to secure and confirm religion in the widest and most unsectarian sense of the word. (Cheers.) The society was not solely for the freeing the religion of Nonconformists from those lingering penalties which were still inflicted upon it. It was to secure the freedom of the Conformist's religion from that subjection to the State which it bartered for emolument and power. (Applause.) He wished to look at that society in its aspect towards the Episcopalian Church of England. When they spoke of liberating the Episcopalian Church of England, many of their Church friends were full of surprise. They looked at them with great amazement, and considered it very impertinent in the society to wish to do any such thing. They were almost ready to say with those of old, "We be Abraham's children, and we were never in bondage to anybody." (Cheers and laughter.) They must be prepared for this. It was not the first time that people in bondage had become so used to it, that they almost forgot the bondage and had to be awakened to a sense of their position before they could be stimulated to a solitary desire to escape from that position. (Laughter.) The aim of the Liberation Society was to set some of those facts which proved that the Church was in fetters through its union with the State before them. Let him call their attention to a matter which had recently been occupying much of public attention—he referred to the appointments of Bishops—and see whether in this matter the Episcopal Church was free, or was she the bond-servant of the State, whose patronage she enjoyed. He was not speaking of the Scripturalness of the Episcopacy, for, as the representative of the Liberation Society, he had nothing to do with that, but, speaking for himself, he must say that he could conceive of an Episcopacy that would not be a violation of New Testament principles or

working ill for the church, which adopted it as a work of ecclesiastical government. (Cheers.) The Church of England was so placed, that if a man was as eloquent as Apollos, and as full of burning zeal as an apostle, unless he had been ordained by a bishop he could not administer the sacrament, could not promise absolution, and could not perform the service of the Church. Unless a building be consecrated, Christ's Gospel cannot be preached in it; and until a piece of burial ground—(laughter)—was consecrated an ordained man could not perform the burial service in it; and after it was consecrated, none but an ordained man could officiate in it. Before a minister of a Dissenting community could become a minister of the Church of England, he must be ordained to the Bishop and tacitly confess that his previous ministry was an impertinence. Such was the teaching of the Church of England, and in consequence of that teaching Dr. Miller, who believed that the sainted John Angell James was one of the devoutest and godliest of men—he could not ask him to preach Christ's Gospel from his pulpit, simply because he had not had episcopal hands laid upon his head. Unless a minister had received the sanction of the bishop he was considered a schismatic and an intruder into the sacred office. A man who should exercise such immense powers as these should be a man chosen only with the most deliberate thoughtfulness, after a most rigid examination and the most fervent prayer to God for guidance that the right man should be chosen. He then referred to what was the fact. That upon a bishopric becoming vacant a communication was sent to the Dean, Chapter, and other ecclesiastical officers of the diocese, commanding them to point the nominee of the Prime Minister, and illustrated his argument by an instance in which the Dean and Chapter had been compelled to appoint a man who was suspected of heresy. He contended that this fact alone showed that the Church was in bondage to the State, and characterised the union as a bad bargain on both sides. He concluded by moving the following resolution:—

That this meeting desire devoutly to express their gratitude to Almighty God for that large measure of religious liberty which he has enabled this nation already to obtain; and earnestly pray for his continued blessing on every well-directed effort to confirm and extend that liberty, until it be finally perfected in the severance of the Church from the State, so that neither benefit nor injury shall accrue to any man from the laws of the land merely on account of his religious belief or profession.

The Rev. S. BACHE had great pleasure in seconding the resolution. He said that the society did not come forward with hostility to any man, or to any body of men—(Hear, hear)—not for the promotion of private or selfish interests, but for the promotion of the interests of the whole community equally—the interests of those who were separated from them in their religious communion just as much as their own. (Applause.) Every consistent Dissenter must, in his opinion, be favourable to the society—(Hear, hear)—because they all exercised their individual religious rights, and they were anxious to see the same freedom exercised by all religious people. (Hear, hear.) He believed that a great hindrance to the advancement of that society was that there were men in the Dissenting ranks who were not willing to concede to their brother Dissenters the full liberty which they exercised themselves. The great principle of the Liberation Society was that a man's religion was entirely his own affair, a matter exclusively between his own conscience and his God. Dr. Vaughan had said recently that if all men must think alike they must not think at all—(laughter)—and if that were true the converse of it was true also, that if people were to think at all they were not to be expected to think alike. Every man was bound to form his religious conviction, and if he was bound to form those convictions he was bound to express them as clearly as possible. (Applause.) And it was their duty to respect the opinion of others who conscientiously differed from them. The rev. gentlemen said that their friend Dr. Miller sat there as a noble example in this respect, and then went on to refer, in terms of eulogium, to the manner in which the rev. doctor always worked in matters which affected the interests of the town, with all his brethren, whether members of the Church of England or Dissenters, and concluded by remarking that, in his opinion, the Liberation Society was eminently calculated to bring about a cordial co-operation and good feeling among ministers of the Gospel throughout the country. (Cheers.)

Mr. MIALI, who was received with loud applause and waving of hats and handkerchiefs, rose to support the resolution. He commenced by comparing that crowded meeting with the scanty audience he addressed when he last appeared at Birmingham, and after a reference to the reputation he had with the opponents of the Liberation movement, said he should wish to address them as though he were speaking to an assembly of State-Churchmen. What he could not understand was why this question of Church and State should be put upon a different footing from every other:—

I confess that I think English society upon this particular point does not exhibit—has not exhibited of late years—its usual manliness. There is nothing that we Englishmen—Anglo-Saxons as we are proud to call ourselves—so much admire, approve, and praise, as the upright standing of a man who has a burden upon his mind and wishes to deliver himself of it. (Hear, hear.) Here I stand, not in antagonism to any man, but because I have, and have long had, a burden upon my mind of which I wish to deliver myself. My conscience has impelled me earnestly to transfer the thoughts and sentiments that are in me to as many as my voice and my pen can reach. (Hear, hear.) And if my earnest endeavour to carry out this desire be, as it seems to be, regarded as impertinent, then all I can say is this—that the Church and State question is the only question upon which a man may not express himself fully and distinctly in this country without exposing himself to social obloquy. (Hear, hear.)

He proceeded to describe what they meant by the separation of Church and State. They did not object to the Church, nor to the State as such, nor

that the Church by its influence should act on the State. He would endeavour to explain his objection to the union of the two by a simple analogy:—

Well, I would say that it is a similar sort of objection as might be entertained by any one of the rougher sex undertaking the conduct and management of a ladies' boarding-school. (Laughter.) He might be moved by the most benevolent of motives, as was Mr. Day, the writer of "Sandford and Merton," when he undertook to superintend exclusively the education of the female wards whom he adopted. I need hardly say he made a mess of it. (Laughter.) A man might be influenced by the purest of motives, he might construct the most magnificent establishment, he might fill the chambers with most elegant furniture, and might keep a liberal board; he might put before the young ladies the right class of books, and, exercising his intellectual discrimination, he might think that he was taking precisely that course which wisdom would sanction in order to develop all the beautiful sentiments that adorn true perfect womanhood. But every one saw that he would be undertaking the management of that which he could not thoroughly enter into and understand. He would be making a great mistake, though he might know it not. It is impossible for the man thoroughly to sympathise with the sentiments and sensibilities of woman, especially in the dawn of her being, and it must occur on his part that he would be perpetually doing things that he ought not to do, and leaving things undone that he ought to do. ("Hear, hear," and laughter.) The objection we entertain in this supposed case resembles the objection we entertain to the State Church. We say that the religion which was communicated to us by the revelation of Almighty God for the purpose of laying hold upon and winning back our hearts to him, cannot properly be put under political management and control—(Hear, hear)—cannot, for in the first place their forces are, if not entirely antagonistic, so utterly dissimilar, that one can only impede the proper development of the other. Civil law, political law, and government, can do nothing but control the actions of men, and the actions of men ought to be the perfect expression of their inward selves. The ultimate force by which civil government controls those actions is the sword—the constable is the real enforcer of the authority of the law. God gave to us his beautiful and glorious Gospel not to control the actions merely, but to enter into our inmost souls, there to open up fountains of feeling which would else for ever remained congealed—feeling that should flow forth now to refresh us during our earthly pilgrimage, and to give us joy for ever when we pass away from our connexion with time. He, in his infinite love and pity, made his appeal to the tenderest sensibilities of the human heart. Nothing will please Him but that which is the expression of gratitude and love begotten by the contemplation of himself, as revealed in his Son. The whole success of the Gospel depends upon its moral suaveness. It is intended not to force men, but to win them; not to crush them beneath the display of Divine authority, but to entice them by the manifestation of Divine love—(applause)—and if this force fail—if the Gospel of Christ Jesus does not reach the heart sufficiently, at all events to produce a support and sustentation of the mere outward ordinances of religion, then nothing can succeed in its place. To God's "ought" the addition of man's "shall" is the greatest impertinence. If He fails to touch the springs of the human mind, is it likely that Parliaments will succeed? (Hear, hear.) And what are the weapons that they use?—what St. Paul calls carnal weapons. So that he who is unwilling to pay his quota for the sustentation of the means of grace, not recognising, as he should, the appeal that is made to him by the living God, is instantly assailed by the Government of the land, saying, "If you will not in obedience to him, then you shall in obedience to us." (Applause.) Now, we object to this as tending to a complete misrepresentation of the whole structure of the Christian system in the minds of those who are outside and unable to study it except from the lives of its professors. What multitudes there are in this country who identify religion with a system of priestcraft! Could that have been the case if Government had never interposed? Would not the Gospel have stood upon a fairer footing for winning the convictions of men if it could have gone forward and used the apostolic language—"I covet not any man's silver or gold or apparel." Does it not strike your minds as incongruous in the last degree, that when your arguments have failed to touch a man's conscience, and your appeals have come short of exciting sympathy in his heart, you should endeavour to accomplish your purpose by knocking the man down. (Laughter and Hear, hear.) Yet this is the position taken up by every State Church. They put their foot upon their brother and say "Be quiet now—be quiet"—(laughter)—and when we object, as we must do, their cry is "Oh, have more Christian charity." (Renewed laughter.) How can union between heart and heart be continued whilst you are continually crying out your complaints from below? I ask you to take your foot from off our breasts, and let us rise up and stand before you man to man, and you will hear no longer the cry of our complaints. If there is to be Christian union let that be cemented by Christian equality also. (Applause.)

In opposing this broad principle the Church people did themselves more wrong than Dissenters. It reminded him of certain fishes that lived in the stream that ran through dark caverns in Kentucky, who, in consequence of having no light, had lost their eyes entirely. (Laughter.)

I believe that it is impossible for them fully to appreciate the evil which is done to their consciences, for I know it has come to pass, somehow or other, that there is a different way of forming estimate in the Church and out of it—that which passes for sophistication in the outer world does not pass for sophistication in the Church of England. (Hear, hear.) I do not accuse any Christian man of consciously doing wrong to his own conscience, but I do say that in the natural course of things, where there has been a slackness of conscientious feeling with regard to subscription, and so on from generation to generation, you cannot be surprised that the result is a somewhat undeveloped conscience running through a large portion of the community of which individuals themselves may be perfectly unconscious. But it is not only in that respect that the system acts banefully—it operates banefully upon its own advocates. I believe there is as much piety, as much earnestness, as much benevolence, and as much liberality in the Church

of England as out of it. But then it has never been called into exercise. They have had their churches found for them and repaired by the people, and they have had their ministers paid out of the state, and the consequence is that all those spiritual and manly qualities which they possess are paralysed, and cannot be exercised. They do not know their own power. They are so continually using other instrumentalities that are not sanctioned by the word of God, that they positively have lost their proper faith in the instrumentalities which have been put in their hands by the Gospel itself. Should they only have faith in their system, they will be able to do all that other bodies of Christians have done and more too, and by separating the Church from the State you will remove one great obstacle to Christian union amongst all denominations. I pray God that the time may soon come when they will open their eyes to their own position, and when all who have learned, and who have responded to the lesson of truth and love which are given to us in the Gospel of our Saviour, will feel that the highest rank which they can take on behalf of the truth which they have received is that rank which was taken by the Apostles of old, when they could appeal to their hearers that it was not theirs but them that they sought. (Loud and prolonged cheering, amidst which Mr. Miall resumed his seat.)

A vote of thanks to the retiring committee was then presented, and a new committee was appointed on the motion of the Rev. R. D. Wilson, seconded by the Rev. G. B. Johnson.

A vote of thanks was then presented to Mr. Miall and to the chairman, on the motion of the Rev. J. J. Brown, seconded by Mr. Woodhill, which, followed by the singing of the National Anthem, brought the proceedings to a close about ten o'clock.

THE BICENTENARY MOVEMENT.

BRISTOL.

On Tuesday, Oct. 14, a crowded audience attended at the Broadmead-rooms, Bristol, to hear a lecture from the Rev. Robert Vaughan, D.D., of London, on "The Bicentenary of English Nonconformity: why we commemorate it." The chair was taken by Mr. H. O. Wills, and upon the platform, amongst other gentlemen, we noticed the Revs. M. Dickie, D. Thomas, J. Edwards, J. Cort, H. I. Roper, W. Rose, J. Burder, E. J. Hartland, S. Hebditch, G. Wood, R. Morris, K. E. May, J. Glendenning, — Hall (Fishponds), F. Bosworth, S. Luke, W. Cattle, — Jones, M. Caston, W. Cross, B. Nicholson; Messrs. H. Cosham, W. Somerville, J. Wethered, H. Wethered, Humphries, E. S. Robinson, Waterman, W. D. Wills, G. Pryce, H. Kingdon, S. Wills, W. H. Wills, H. O. Wills, jun., F. Wills, jun., G. H. Leonard, Walsh, Drinkwater, Grundy, Rice, &c.

The CHAIRMAN, in an introductory speech, reviewed the Bicentenary movement of the present year. He was convinced that they had done the right thing in that commemoration in the right spirit.

If I can think with pleasure of the spirit in which this work was begun, not less do I admire the spirit which has marked Nonconformists generally in connexion with the movement. When I think of the many speeches, lectures, sermons, pamphlets, and publications of different kinds, which have gone forth in consequence; when I think, moreover, of the kind of opposition both in matter and in spirit with which those have been met, I cannot but rejoice that, with very few exceptions, if any, the charity which "suffereth long and is kind" has abounded. (Applause.) Painful would it have been to have witnessed our leaders falling in temper or in consistency which should ever characterise the true Christian. But this has not been so.

After adverting to the pecuniary results of the movement, the literature it had called forth, and the educational process that had been going on, he urged that they were under new obligations and responsibilities to be faithful to their position and mission as Nonconformists.

We are vigilantly watched. Let us become increasingly acquainted with our principles; let us be unflinchingly faithful to them. Let us court the possession of a good conscience, and let us be ready to make new sacrifices for conscience' sake. Let us sacrifice anything—yea, everything—rather than be false to our convictions, our consciences, and to Christ. (Cheers.) Let us remember that our power and our progress will be in proportion to our devoted attachment to New Testament teaching. In matters pertaining to our souls, and to the spiritual well-being of men, let us yield allegiance only to the Lord Jesus, the Head of the Church, and "render to Caesar the things which are Caesar's, and to God the things which are God's." (Cheers.)

The LECTURER was received with great applause. He commenced by apologising for presenting himself before the meeting without a written discourse, on account of his failing eyesight, and next he pleaded for a kindly reception amongst the Bristol public, as he was an old townsman. Having given his estimate of the character of the Puritans, he said that they had two great principles, which they tenaciously held. The first was the sufficiency of Scripture to be the great authority of all that is true in doctrine, and all that is proper in worship; and the second was that it belonged to the individual conscience to interpret for itself what the Sacred Scriptures do actually teach as being the true in doctrine and the proper in worship. A brief sketch of the Puritans was next given, in which their chequered career during the reigns of Elizabeth, James I., and his son Charles was developed. The lecturer dwelt more at length upon the events that took place at the end of the Royal martyr's life, as they bore immediately upon those subsequent occurrences when, renegade to his own conscience and his true policy, Charles II. caused the 2,000 ministers who refused to accept the Act of Uniformity to be expelled from their livings. Dr. Vaughan glanced at the favour which all religious opinions met with from the mo-

narch just after the Restoration, and then proceeded to speak of the Act of Uniformity, and what it embraced. The ministers of the Church had to accept the Book of Common Prayer, with all it contained exceptable to the Puritans. Not only were the beautiful prayers to be received such as no man would think of objecting to now, but there were those other parts of the book which were full of superstition, such as the services for the visitation of the sick, baptism, &c. It would have been bad enough to have said to these men, after all that had passed, "You must take that Book of Common Prayer just as it was;" but that was not enough; they were to take it made just worse. It would have been bad enough to be obliged to accept the Book of Common Prayer at all; but they were to be re-ordained. They must not only abandon the Covenant, but do it in a form humiliating. It was not enough that they should pledge themselves, like good Englishmen, by the honest oath of allegiance as good subjects; but they must vow, like slaves, that under no pretence whatsoever ought the subject to resist the will of the Sovereign. (Cheers.) The lecturer next proceeded to consider several misrepresentations that had been made respecting the ejected, and the number of Church ministers who, during the Long Parliament and the Commonwealth, were sequestered. He admitted that there were instances of hardship in which the clergy under the Puritan rule were sufferers, but the number had been greatly exaggerated. A large number of those sequestered were so on most valid grounds, on the ground of their immorality and incompetency. The learned doctor then went into a somewhat lengthy list of shortcomings on the part of the clergy of the time of Elizabeth and the immediately succeeding reigns, all of which were authenticated in the fullest manner. He cited acknowledged authorities, scarce chronicles, and local narratives, and one and all set forth, in unmistakable force, the licentiousness, ignorance, and general want of spirituality of many of the recognised ministers of the Church of England. Another charge was made that the clergy were sequestered for being Royalists. He supposed there were cases of that kind; but Baxter said such were very few. Speaking of the efforts made by the Puritans when in power to dispossess many of the clergy of their livings, Dr. Vaughan said the pulpit at that time was the great advertising medium, and when documents from the Parliament were sent to a Church preacher, the man would most probably refuse to read them to the people; but when a document came from the King, and he read that, was it a marvel that the Parliament, when they had the authority, should put an end to the use of the position of a minister by such men? He thought not. But what was the case with their fathers of 1662? Did they refuse to promise obedience? Nothing of the sort; the Government of 1662 made the same demand that the Parliament had made upon the clergy that were sequestered. There was not a man amongst them, Independent, Presbyterian, or Baptist, who was not prepared to take the oath of allegiance, to bind himself as a good subject to the Sovereign; but that did not satisfy. That was not the case with the clergy that were sequestered. In the face of that loyalty the men of 1662 were sequestered. (Loud cheers.) Then, again, misrepresentations had been made relative to the Covenant. It was said, what an oppressive thing it was; but, then, the men of those times were placed in peculiar circumstances, and great allowance must be made for them. However, this was to be remembered, that there was a great mistake abroad about the nature of the Covenant, as it was not a Covenant which required the Episcopalian to say, "I renounce Episcopacy." The lecturer gave Baxter's and Owen's statement, that the idea of the English Covenant was a different thing from the Scottish Covenant on the other side of the border. An article that appeared in the last *Quarterly Review*, antagonistic to assertions made by Dr. Vaughan, was reviewed by him with a good deal of pointed humour, and then he passed on to bring his lecture to a conclusion by referring, in glowing terms, to the intolerance of priestcraft and magisterial sway in matters of religion.

On the motion of Mr. G. LEONARD, seconded by the Rev. D. THOMAS, a vote of thanks was accorded to Dr. Vaughan, and a similar compliment having been paid to the chairman, the proceedings terminated.

On Wednesday night the series of services that have been held in Bristol during the present year in connexion with the Nonconformist Bicentenary was brought to a close by a public meeting being held at the Broadmead-rooms, for the purpose of hearing addresses from various speakers relative to the Bicentenary movement. The chair was occupied by Mr. W. Somerville, and upon the platform we noticed, amongst other gentlemen, the Revs. H. I. Roper, Robert Vaughan, D.D., F. Bosworth, J. Penny, Matthew Dickie, J. Cott, James Tayler, B. Nicholson, S. Hebditch, — Spilsbury, J. Jones, W. J. Cross, U. Thomas, W. Cuttle, B. Jenkyn, E. J. Hartland, J. A. Pratt, J. Edwards, and N. Hayercroft; Messrs. W. D. Wills, H. O. Wills, Solomon Leonard, — Grundy, H. Humphries, — Nicholls, Handel Cosham, H. Wethered, G. Price, T. Waterman, G. H. Leonard, Samuel Will, H. Pike, Drinkwater, Sells, Rice, and Ashmead.

The proceedings having been commenced by a hymn given out by the Rev. R. E. May, and prayer offered up by the Rev. J. Cort.

The CHAIRMAN addressed the meeting in an eloquent speech, and called upon

The Rev. M. DICKIE, who was received with great applause, to move the first resolution:—

That this meeting holds in reverence the memory of the two

thousand ministers who, on the 24th August, 1662, sacrificed their positions and emoluments in the Established Church rather than do violence to their consciences, and trusts that the celebration of the Bicentenary of this ejection will promote, in a high degree, a similar fidelity to truth and conscience, and readiness to sacrifice all things for their sake.

He said that he called upon them all to render a just and becoming honour to the memory of those noble men who stood forth in defence of the rights of conscience and the supremacy of Christ's truth in the midst of what, in some respects, was the most lamentable religious defection which this country had ever witnessed. (Hear, hear.) In the simplicity of his heart he never believed that any one would come forward and question the claims of those men to the honour of posterity. (Cheers.) He did think that some would, on the ground of policy, refuse to unite with them; and some individuals possibly question the propriety of "seeming" to disturb a surface and so-called unanimity by reviving an apparently party question of 200 years ago. He was prepared even to hear that some individuals, who invariably insisted on their own principles being received in explanation of their neighbours' conduct, imputed all sorts of motives to them in doing what they did on that occasion. But he was not prepared for any man who pretended to be a man and a gentleman coming forward and denying the claims of those 2,000 Dissenting ministers to the honour of posterity, by meanly seeking to stab their reputation. Those who had read the *Quarterly Review*, and some other craft of a similar spirit, would see that was no railing accusation brought against those journals. (Hear, hear.) If those men were so wanting in high moral integrity as was insinuated in those publications, he wanted to know "Why did they come out at all?" (Cheers.) They were not compelled or forced to leave the Church. Every man of them might have retained all the emoluments, if not all the honours of the Church, by simply reading the Act of Uniformity. (Cheers.) The traducers were bound to show them either on what principle men with such a low sense of honour could yet be so susceptible of its high and glorious impulse as voluntarily to prefer the dungeon and the desert to the high places of the earth; or, failing that, they were bound to admit that all their accusations were only a sham and a pretence—the desperate effort of party zeal to support a foregone conclusion. (Loud cheers.) The great lesson which, in his judgment, they ought to learn from the present movement, was to be true men—(Hear, hear)—true to truth, to duty, to conviction, and to God. (Immense cheering.)

The Rev. J. PENNY seconded the resolution, remarking that the ejected were not forced out of the Establishment by any act of their own, neither was their case like those ministers to whom they had been often compared, who, under the Commonwealth and Protectorate, were cast out of their livings upon the conviction of drunkenness, profane swearing, and other immoral acts. The ejected were men of God, they loved their Father in Heaven, and preached the Lord Jesus Christ in sincerity and truth, and they laboured to save souls from death. He said he was conscious of very considerable respect for many members of the Established Church, both among the clergy and the laity, but, nevertheless, he saw things there that ought not to be there—(Hear, hear); and he thought that he saw things there that the remembrance of those men of 200 years ago ought to do something towards correcting and amending. He hoped that he should not do wrong if he said what he meant. (Loud laughter.) Well, what he meant was such things as the following:—He opened a book, and he found that book was written by a man who said that he gave "his assent and consent to all and everything in the Book of Common Prayer," and he found that the book he referred to was written for the express purpose of undermining and destroying all the more important and interesting truths that that book maintained, and he said that was not right. (Cheers.) Nothing on earth could make it right, and many of the clergy of the Church of England would say the same thing. The speaker then referred to the work, published not long since, and edited by the present Bishop of Gloucester and Bristol, in which, speaking on "subscription," he referred to certain things which were wrong in the practice of the Church of England ministers. He (the speaker) found from his reading that it was a perfectly right and legitimate thing to sign the declaration which he had before referred to in a non-natural sense—(laughter)—that was to say, you might say one thing and mean another, and he repeated that was not right, and no sophistry could make it right. (Loud cheers.) He opened another book, and the writer of that book said, "A child is not made a child of God in baptism. He was a child of God before he was baptized, and he is a child of God after he is baptized. Baptism does not make him a child of God, it only declares he is a child of God;" and yet that man had signed a declaration that that child was made a child of God in his baptism. (Hear, hear.) He (the speaker) said that was not right. (Cheers.) Well, again, just to take one more instance, he opened another book, written by an Evangelical clergyman, and he was told there if he was to be regenerated and born again, he must be regenerated by the Spirit and the Word of God. The Bible said the same thing; and he was told not to think that he was Christian and a child of God because he had been baptized whilst he was a child; for if he did he fell into a very fatal mistake and ruined his soul; and yet that man had given his "assent and consent" to the statement of the Prayer-book that he was a child of God when he was baptized, and in and by that baptism. (Hear, hear.) In conclusion, the rev. gentleman addressed himself to

the laity of the Church of England, and sat down amidst great applause.

The resolution was carried unanimously.

The Rev. Dr. VAUGHAN, who, on coming forward, was received with long-continued applause, moved the second resolution:—

That, mindful of the severe persecutions endured by the ejected clergy, and by the Nonconformists generally in former days, this meeting gratefully recognises, as one invaluable fruit of their steadfastness under suffering, the freedom of worship which was secured at the memorable Revolution of 1688, and has ever since been enjoyed; and rejoices in the further changes made from time to time in the laws of the land, by which the penalties imposed upon Dissenters from the Established Church have to so large an extent been removed.

In the course of his remarks, he said—His resolution had reference to an interval in which things seemed to go very contrary to the progress of political life; an interval in which there was much bad law and much unrighteous suffering. They had to look at the Act of Uniformity, the Corporation Act, the Seditious Conventicle Act, and the Five-Mile Act, as a vast machinery constructed by Satanic inspiration to crush the spiritual life out of the people. (Applause.) But were they to succeed? No! (Applause.) God was stronger than man, and that very Act of Uniformity led to the secession of these noble men. The result was that instead of there being a Nonconformity consisting of a few men, and being in consequence feeble, there came into existence a Nonconformity consisting of hundreds, and thousands, and tens of thousands. (Cheers.) Instead of crushing the power to which they were antagonistic, they only contributed to make that power more formidable than ever. The present was an old controversy in which they were engaged—it was as old as the beginning of the Gospel. When the Apostles went to preach the Gospel they addressed themselves to individual men; they said to each man, "I have a message from God unto thee." They appealed to their individual conscience; they said to each, "Receive this message and thou shalt live, reject it and thou wilt perish." That individual responsibility could not be claimed for man without becoming, as it were, the germ of liberty. The progress of the Gospel had always been a progress of individual responsibility, which meant the progress of individual liberty; and that meant the progress of everything healthy for humanity. (Applause.) Let it not be supposed for a moment that that was not a principle to be trusted in the world. People said the voluntary principle did not do what they wanted to be done. No; because they did not try it. (Hear, hear.) Unless they could bring the whole nation to put it on its trial, they really could not tell what its force was. If that day should come, let no Churchman be astonished at it. He went on to remark that if the State crutches were removed from the Church it would not tumble down, but would rise stronger and brighter than ever. (Cheers.) He believed the Episcopal Church of England, if thrown upon her own resources to-morrow, would not live seven years without seeing occasion to meet as they had had met that evening, to celebrate some glorious advantage connected with it. (Loud cheers.)

The Rev. S. HEBDITCH seconded the motion in an excellent speech.

The motion was carried unanimously.

Mr. H. COSHAM, who was loudly cheered, proposed the third resolution:—

That this meeting regards the history of religion in this and other countries as demonstrating, in harmony with the teachings of the New Testament and an enlightened public policy, that the interference of the civil power with religion is alike unjust, impolitic, and obstructive to the progress of Christianity; and marks with satisfaction the growth, both within and without the Established Church, of a Christian life and general intelligence which must ultimately ensure the complete emancipation of religion from bondage to the State, and the full religious equality of all loyal subjects.

Speaking of the results of the Bicentenary movement, he said they were told on the previous night that 130,000 had been collected, and even that did not represent half that had been done. There were to be 300 Nonconformist chapels built in the next three years, as the result of those meetings, at a cost of nearly 500,000*l.*, and which would stand as a protest against priestly power and tyranny. The liberties of the people of this country were not safe as long as they had a State Church with the power a State Church had. (Applause.) After further adverting to the Prayer-book and other matters pertaining to the Church, he asked the clergy of the Church of England to reconsider their position, to look at it in God's sight, and then ask themselves whether they could stop in the Church and do as they did. (Tremendous cheering.)

The Rev. E. J. HARTLAND seconded the motion in a very powerful speech.

The resolution was carried unanimously.

A vote of thanks was then awarded to the gentlemen who had given lectures at the Broadmead-rooms in connexion with the Bicentenary movement, and a similar compliment having been paid to the Chairman for presiding, the meeting was closed by singing the doxology.

HACKNEY.—The first of a series of four lectures on the Ejection of the Two Thousand was delivered on Tuesday, Oct. 14, in Mare-street Chapel, Hackney, by the Rev. G. W. Conder, of Leeds, the subject being, "Why they went out." The spacious chapel was well filled on the occasion. "This fact, coupled with the remarkable attention given to the lecturer," says a correspondent, "suggests the question whether the Bicentenary celebration should not be continued during the ensuing winter. The lectures and sermons already delivered seem only to have drawn the attention of the masses of nominal Dissenters to the subject, who are now ready to receive

the instructions of the lecturer." The subsequent lectures will be delivered by the Revs. Dr. Vaughan, W. Brock, and R. W. Dale, of Birmingham.

THE EVANGELICAL ALLIANCE.

On Wednesday, the British Organisation of the Alliance commenced its sixteenth annual conference in the Freemasons' hall; Sir Culling Eardley presiding. There was a preliminary devotional service, at which the Rev. Dr. Macfarlane (United Presbyterian), of Clapham, presided, and delivered an address.

The Rev. J. DAVIS, one of the secretaries, read the report, which was congratulatory in its tone. The year had been beset with difficulties to the progress of Christian union, the revival of historical recollections bringing points of ecclesiastical difference prominently before the public; but the Alliance had enlisted more members, lay and clerical. The last conference at Geneva had produced permanent results there and on the continent. In connexion with the Exhibition, besides originating special services, foreign visitors had been entertained by the president, and by private members of the Alliance. The financial statement showed that the total income from all sources and for all purposes had been 2,030*l.*; and when all liabilities had been met, there would be a balance of 192*l.* against the Alliance. The reports were adopted; and Sir Culling Eardley, who had hitherto been president of the council only, was elected president of the British Organisation, failing health having rendered him unable to discharge the duties of the chairman of the council. Resolutions were then discussed and adopted relating to the internal operations of the Alliance and to a week of special prayer at the commencement of next year.

With reference to the persecutions of Protestants in Spain, the CHAIRMAN said that their brethren, Matamoras and Albama, were in prison under a final sentence. They were to be sent to a convict establishment in Africa, and there, in striped clothes, they were to trail gun-balls or do degrading work. The only question for the Alliance was—What can be done? Sir Culling suggested that in this country there should be extensively signed a declaration, very respectful in its terms, to the Spanish Government and the Queen, appealing to the generosity and the justice of the Spanish nation, and referring particularly to what Protestants had done for Catholics in other countries; that the endorsement of our Government should be obtained; and that this declaration should be taken to Madrid by an influential deputation. If all Europe united in this appeal, the Spanish Prime Minister would feel strengthened to do what as a Churchman and a gentleman he was bound to do, viz., to liberate the sufferers, and to reciprocate towards Protestants the generosity they had manifested towards his co-religionists. ("Hear, hear," and applause.) The Rev. Dr. MASSIE moved a resolution expressing regret at the sentences and the non-exercise of the Royal prerogative, and remitting it to the council to take such steps as they might deem advisable under the circumstances. It also thanked Major-General Alexander for the services he had rendered by making a visit to Madrid with the object of obtaining the liberation of the prisoners. The resolution was briefly seconded by the Hon. and Rev. LELAND NOEL, and unanimously agreed to.

In the evening, there was a discussion upon the best means of promoting Christian union, over which Mr. J. Henderson, of Glasgow, presided. The SECRETARY read a communication from Mr. Fish, the secretary of the Paris branch of the Alliance, on the subject of the war in America, urging an address of sympathy to their Northern brethren. Sir CULLING EARDLEY having addressed the meeting on the same subject, a prolonged discussion took place. A committee was appointed to consider in what way the communication from Paris should be disposed of, and to draw up an address or resolution, if it were agreed to recommend one for the adoption of the Conference.

On Thursday, the Conference received the report of the committee on the American question, which embodied a series of resolutions. The Conference expresses its sorrow for the continuance of the war, and its belief that the strife is a visitation of God for the sin of slavery. It urges England to read a lesson from what is passing in America, and recommends that Sunday, the 9th November, should be appointed as a day of special prayer in reference to the distress caused by the war.

The Rev. H. SCHMETTAU, the foreign secretary, read a paper by M. Alexandre Lombard, of Geneva, on the "Steps taken to promote the better observance of the Lord's-day in Switzerland since the Geneva Conference of 1861." A discussion took place on the subject of the paper, and a resolution in favour of a better observance of the Sabbath was adopted. With reference to Syria, a resolution was passed, expressive of satisfaction that the calamities which had taken place in Mount Lebanon were not unlikely to be overruled for the religious good of Syria and the Holy Land. A resolution was adopted expressing regret at the death of the late Archbishop of Canterbury, and condolence with the family of the late prelate. Amongst other things, the resolution mentioned his kindness and courtesy in all intercourse with Nonconformists.

In the evening there was a public meeting: Lord Calthorpe presided, and the speakers were the Rev. T. R. Birks, O. Winslow, D.D., and W. Urwick, D.D., the Hon. and Rev. B. W. Noel, the Rev. S. Minton, and Dr. Kalopothakes, of Athens.

THE ALLIANCE AND THE LIBERATION SOCIETY.

At the Conference of the Evangelical Alliance on Wednesday, a somewhat amusing interlude occurred. The Rev. Dr. ROBSON brought up two resolutions which had originated with the Glasgow sub-division. The first of these, which the Doctor proposed for the acceptance of the Conference, was thus worded:—

That the members and friends of the Alliance have reason to cherish unfeigned gratitude to God for the measure of success which has been attained in accomplishing the great and primary objects of the Alliance, namely, the manifestation of the unity which exists among the disciples of the Lord Jesus Christ, and the promotion of general religious liberty.

Mr. JOHN HENDERSON, of Glasgow, seconded this apparently very harmless declaration, but an old gentleman named FRERE thought he discovered in its phraseology a most dangerous element. He strongly objected to the expression "religious liberty," as extremely "unfortunate under present circumstances," because some persons might infer "that the Alliance were favourable to the objects of the Liberation Society." The prevalence of such an idea would be especially unfortunate just now, when "it was doubted by some Christian people whether any members of the Liberation Society ought at the same time to be allowed to belong to the Evangelical Alliance." Mr. Frere had hardly uttered these words when he discovered that a feeling of uneasiness was manifesting itself in the minds of several gentlemen sitting around him; and he consequently added: "Of course we don't interfere with the thoughts of men, they may think as they like; but we cannot help taking notice of their actions. When the animals entered the Ark, the ferocious among them laid aside their propensities. So it ought to be here; and when any of the Evangelical Alliance members begin to bite we think they have no right to remain." This remarkable simile served but to increase the commotion that had been awakened, and Mr. Frere, with some show of nervousness, suggested that his objection would be removed by the substitution of the word "Freedom" for "Liberty." The proposal caused a titter to run through the room; but Dr. ROBSON, treating it gravely, said he did not care whether the word employed was Liberty or Freedom, or any other that would express what was meant. Most certainly it was not in the minds of the framers of the resolution to promote the objects of any particular society. Upon this there were cries of "Hear, hear," when the Rev. Dr. HOBY rose and remarked that if the views of Mr. Frere were carried out he supposed that he himself should have to be expelled from the Alliance; but he considered it would be very unseemly and improper to go into a discussion of the eligibility of certain persons for membership with this body because they happened to belong to another organisation. Sir CULLING EARDLEY, who presided, interposed the observation that he should be sorry if the day ever came when the principles of Religious Liberty or Freedom should cease to be maintained by the Evangelical Alliance. The Rev. W. M. BUNTING said the term "Religious Liberty" was surely well enough understood among them. "It had never referred to the purpose of those who seek to liberate the Church from the bonds of the State, nor of those many excellent members and ministers of the Church of England who seek to release themselves from the bonds of subscription." A laugh and some cheers greeted this remark. The Rev. SAMUEL MINTON, an Episcopal clergyman, considered the phrase "Religious Liberty" to be a technical term, and he for one would no more consent to give it up than he would to give up the word "Protestantism," for some other that in a more roundabout way expressed the same thing. He trusted that the words in the resolution would be retained. The Rev. WILLIAM ARTHUR said he was not a member of the Liberation Society, nor he believed likely to be, and he did not feel that there would be the slightest danger of the Alliance being committed to the opinions of that society by adopting Dr. Robson's resolution. He saw no reason, therefore, why they should run away from the natural expression. The Rev. N. T. PRUST, of Northampton, thought it would be very unfortunate for the Alliance if the incompatibility of any of its members belonging to the Liberation Society should be seriously even hinted at. He must avow that he had for many years been a subscriber to that society, without committing himself to everything said in connexion with it, because he believed the object that was sought to be a right one. These matters must be left to individual consciences. The design of the Alliance was not to put down controversy, but to assuage the old spirit of controversy. Mr. FRERE, still convinced that the phrase was in these days liable to be misinterpreted, wished it be understood that so far from being averse to Nonconformity, he had lost his inheritance because he would not forbear attending upon the ministry of a Dissenter when the Gospel was not preached in the church in the place where he lived. He had received the communion both in church and chapel. Sir Culling might, perhaps, remember that he himself took him once to a Nonconformist communion, and that the next day they communed together in a parish church. Recollecting himself, Mr. Frere added, "O no, you did not take me to the chapel, but to the church." A burst of laughter was occasioned by this last remark, and the resolution was then passed in its original shape.

THE ARCHBISHOPRIC OF YORK.—We (*Yorkshire Gazette*) are unable to communicate officially the arrangements for the see of York. The advanced age of Dr. Sumner makes it improbable he will quit Winchester for York, and it is thought that Lord Auckland, Bishop of Bath and Wells, will be the

new archbishop. We believe his lordship's appointment would be generally acceptable.

CROYDON CHURCH-RATE.—A vestry meeting was held at Croydon on Tuesday last to make a Church-rate. It was attended on the Church side by nearly all the clergymen and the leading laymen of the parish. The Dissenters were also represented by members from most of the congregations. The rate having been proposed, Mr. Skeats moved that it be a voluntary rate only. In the course of his speech Mr. Skeats dwelt on the character of the rate, especially as it applied to the state of the Established Church in Croydon, remarking on the facts that the free seats in most of the churches were filled by persons belonging to the middle class, and that the last rate was carried by the votes of the rich Churchmen—scarcely a poor man being found to vote for it. The Rev. J. Fitzwygram, incumbent of St. Andrew's, and the Rev. J. White, incumbent of St. Peter's, replied. Mr. Fitzwygram, in answer to some observations of Mr. Skeats on the offertory movement, expressed his belief that it would enable the Church by-and-by to meet most of the expenses connected with its worship. Mr. Buckley and Mr. Abbot, on behalf of the Dissenters, replied to the preceding speakers, and the rate was then carried. The Dissenters decided not to demand a poll this year. Although warrants of distress have been out against many of them for some months, they have not been put in force; and it was evident from the amicable and courteous character of the proceedings at the vestry, that no more seizures of Church-rates will take place in Croydon. The rate is at present voluntary in fact, and can no doubt be made, in the course of time, with perseverance and firmness, voluntary also on the face of it.

CHURCH-RATE AT WORCESTER.—A vestry meeting was recently held at Claines Church, Worcester, to impose a rate. The opponents of the tax were treated with marked courtesy by the clergyman and the churchwardens, who seemed very anxious that there should be as little discussion, or, as they called it, "acrimony" as possible; they evidently regarded the rate as a bad business which they could not do without, but about which the less said the better. Several items of the estimate having been struck out at the suggestion of Mr. Curtler, one of the principal landowners and supporters of the rate, Mr. George Grove moved, "that this vestry declines to make any rate, and requests the churchwardens to apply to the parishioners for subscriptions to meet the expenses of the church for the current year." After some remarks on the injustice, impolicy, and needlessness of Church-rates, he said—

While the compulsory principle is decaying and ready to vanish away, the voluntary principle is renewing its youth like the eagle's. I know that it has had a considerable hand in rebuilding St. Peter's, in building St. George's, St. Paul's, the Old Waterman's Church, and the New Waterman's Church. It has just now raised the Burborne Church, and is now at work upon a district church for St. Martin's. When I first entered Worcester, forty-two years ago, and for many years after, it was a rarity to see a bill in a window saying, "Please to come to church next Sunday and give us some money," but now such things are to be seen, one or more almost every week, all the year round.

The rev. chairman said that Mr. Grove had laid before the meeting everything that could be said against Church-rates; but when he quoted St. Paul, he might have gone a little farther and said, "that all Christians might obey the law for conscience' sake." He thought, so long as it was the law, the law ought to be obeyed. Mathew Henry, the great divine, had laid it down in his commentary that, where the Church tax was legally laid, it was incumbent upon all who professed the religion of Jesus Christ, in keeping up Christ's example to pay the tribute. The rev. gentleman said he could not put the amendment moved by Mr. Grove in its entirety, but would submit the first portion of it to the meeting. Under protest, therefore, he merely put the question of rate or no rate, and a considerable majority of hands being held up for the rate, declared it carried. The anti-Church-rate party protested against the irregularity of the proceedings, and so the meeting ended.

RUMOURD SECESSION FROM THE ESTABLISHED CHURCH.—It is reported that a beneficed clergyman in Dorsetshire, a member of a high family in the county, contemplates a secession from the Church on the same grounds as those advanced by the Rev. C. Nevile.

LADY PREACHERS.—Mrs. Thistlethwayte, formerly Miss L. Bell, of Belfast, has been preaching in several parts of Scotland, and while at Garve, in Inverness-shire, Dr. Begg and Mr. Kennedy, of Dingwall, made some comment on the subject of ladies addressing public audiences, to which Mrs. Thistlethwayte has replied in the *Inverness Courier*, defending the position which she has taken up.

A LUCKY CLERGYMAN.—Lord Palmerston, on the part of the Crown, has presented the Rev. Henry Montagu Villiers, M.A., of Christ Church, Oxford, son of the late Hon. and Right Rev. Dr. Villiers, Bishop of Durham, to the rectory of Adesham, Kent, a benefice which is worth about 1,500*l.* a-year. Mr. Villiers was married last year to a daughter of the Earl Russell. The living is in the gift of the Archbishop of Canterbury, and became vacant just before the death of the late Primate. His Grace not having presented, the nomination fell to the Crown.

DEATH OF AN AGED MISSIONARY.—The oldest missionary in Ceylon—probably the oldest Protestant missionary at work in connexion with any denomination—has ceased from his labours. At twenty minutes to two p.m. on Saturday, the Rev. D. J. Gogerly passed away, having just completed the seventieth year of his age, and the forty-fourth of his almost uninterrupted residence in Ceylon; for,

beyond a short visit to Mauritius, Mr. Goggerly had never quitted Ceylon from the time he had landed in the colony forty-four years ago. As a Christian missionary, as a linguist and translator, as an Oriental and especially a Buddhist scholar, the deceased gentleman occupied a high position, and his loss will be felt not by the Wesleyan Church alone, but by all the evangelical churches, and wherever piety, talent, and learning are appreciated. The remains of the deceased missionary were interred yesterday morning in the Pettah burial-ground in the presence of a large and sorrowing assembly of Christians of all denominations.—*Colombo Observer*, Sept. 17.

CANON STOWELL ON SOUND CHURCHMANSHIP.—On Thursday evening, before the Wakefield Church Institute, Canon Stowell, M.A., delivered a lecture on "Sound Churchmanship," the Vicar of Wakefield presiding. The lecture was most vigorous. In the course of his remarks Canon Stowell urged his hearers to be firm in their convictions, earnest in supporting them, but at the same time moderate, and with regard to Dissenters (though they might not think they are in the right), to act so that their Christianity may be before their Churchmanship. He thought no one could read history without coming to the conclusion that at one time many were driven from the Church by persecution. Many were turned out because there was no room for them, and many left because of the abuses that prevailed in the Church. On the motion of Mr. Serle, seconded by Mr. J. T. White, a vote of thanks was given to the lecturer.

CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.—We have great pleasure in calling attention to the advertisement of this society in our columns to-day, and all the more so, as we understand very little has been done by the Nonconformists of England in contributing to its funds. This is the more surprising as the society was established by leading members of all the Dissenting churches, as well as of the Church of England. The society deserves support because it is working quietly and steadily in providing a fully-equipped educational machinery for the teeming millions of heathen children in India which no existing agency has been able to undertake. We are glad to hear that the society continues to possess the confidence and support of all the great missionary societies, as well as that of the Bible and Religious Tract Societies, and that the secretaries of these societies have seats at its board of management. This is a sure guarantee that the work it is carrying forward is indispensable, and will be conducted with practical Christian wisdom. We are sorry to hear that, owing to the distress in the manufacturing districts, its funds are lamentably low, notwithstanding that its labours in India were never more abundant or more full of promise.

NONCONFORMISTS AND THE AMERICAN QUESTION.—Arising out of the discussion on American affairs at the Congregational Union a meeting was held on Thursday last at the Congregational Library, Blomfield-street, Finsbury. Upon the Rev. J. H. Hinton, M.A., being called to the chair, after a lengthened conference, the following resolution was passed:—"That a committee be now formed consisting of as many gentlemen present as shall consent thereto, to commence a frank correspondence with Christians in the Federal States of America, so as to obtain, in order to impart, correct representations of the sentiments entertained by Christians on both sides of the Atlantic on the great events connected with the present crisis in America." The following gentlemen agreed to act on the committee:—The Rev. Clement Dukes, M.A., Rev. W. O'Neill, Dr. Massie, Dr. Waddington, Dr. Tomkins, Revs. A. Good, J. C. Galloway, M.A., W. Tyler, S. W. Richardson, W. P. Lyon, Sidney Hall, J. H. Wilson, I. Harrison, E. B. Underhill, Esq., W. Willis, Esq., J. Willans, Esq., and N. Davies, Esq.

RESULTS OF THE BICENTENARY MOVEMENT IN SOUTH WALES.—At a committee meeting of the Baptist denomination, recently held at the Welsh Baptist Chapel, Cardiff, it was resolved to adopt the principle of subscriptions, payable by four instalments in four years. Addresses on the great movement will occasionally be delivered in the different chapels of the district, after which subscription lists will be handed round for signatures. It was first intended to raise about 2,000*l.*, but that sum was subsequently increased to 5,000*l.* This bold attempt aroused the spirit of the several churches to the greatest enthusiasm, and there is not the slightest doubt that the sum ultimately will reach 10,000*l.* 1,500*l.* has already been subscribed. Aberdare has subscribed 326*l.*, and there is every prospect of the 5,000*l.* being raised in the churches of Glamorgan and Monmouth alone. The fund is intended for all Baptist chapels in Wales, both English and Welsh, and its great object is to create a loan fund for chapel-building or the payment of chapel debts, by means of loans without interest, repayable by instalments in ten years. Dr. Vachell has given 5*l.*; J. H. Insell, Esq., 5*l.*; J. Cory, Esq., 5*l.*, the subscription lists containing sums from 50*l.* down to shillings. Mr. L. Jenkins has been appointed corresponding secretary.—*British Mercury*.

AN IRREVERENT SMILE.—Last week Lord Palmerston "assisted" at the opening of a new Diocesan Training College at Winchester, at which the bishop of the diocese, the Bishop of Oxford, and many dignitaries of the Church were present. In an article on the subject, the *Spectator*—by far the most racy and high-toned of our Saturday contemporaries—thus irreverently alludes to the expectant attitude of the right rev. bench in general *apropos* of Episcopal vacancies:—

Six-and-twenty elderly gentlemen, dressed in aprons and garters, were standing with their eyes shut and

their mouths open, waiting to see what Palmerston would send them. It was only common humanity to express a hope that this game of Episcopal cherry-bob might be brought to a speedy end—that the archbishopric might be allowed to drop into one of their venerable mouths, and the rest to return to that attitude of unctuous somnolence of which they are such perfect masters. But a long month has drawn itself slowly out, and if Lambeth is filled with Bishopthorpe still wants a master. And this is the moment which the Premier chooses for going to Winchester. . . . That Palmerston has no mercy. His victims could not escape. There they were,—three bishops, a dean, two archbishops, a warden, three canons, a head master of a public school, and inferior clergy innumerable,—while he had an archbishop's mitre in one breeches pocket, a bishop's mitre in the other breeches pocket, and deaneries and canons stuck about him all over. This sort of thing has now positively gone far enough. . . . An Archbishop of York is possibly, probably, nay, certainly, worth infinitely more to us than 10,000*l.* a-year. And all this we lose—all these blessings are intercepted from us, while a jesting Premier dines and sleeps, and speeches, and thinks it fun. Oh! lie upon it! lie upon it!

THE STATE-AID QUESTION IN NEW SOUTH WALES.—The Bill for abolishing State-aid to Religion has all but passed through the Assembly, after a narrow escape from being rejected at its last stage. The bill, though ostensibly professing to prohibit all future grants for religious purposes, except in so far as respects vested rights, did not expressly abolish Sir Richard Bourke's Act, under which the grants to churches and to ministers were first established, nor did it abolish Schedule C of the Constitution Act, which sets apart 28,000*l.* for public worship. The objection was raised, therefore, to the bill by the more vigorous volunteers that it was not conclusive enough, and they made repeated efforts in committee to insert amendments giving effect to their views. But the Colonial Secretary stoutly opposed them, and succeeded in defeating them. Annoyed at this defeat, they resolved to combine with the party that opposed the abolition of the grant to reject the bill on the third reading, and they justified themselves for doing so on the ground that it would be better to wait even two or three years and get a perfect measure at last rather than accept a half-and-half measure now. The rejection of a bill with which the Government had so ostentatiously identified itself would have been very awkward at the present juncture, even if it had not resulted in a ministerial crisis. Mr. Cowper, therefore, with the prompt facility that has always marked his policy as a Premier, gave way rather than suffer a defeat. On the motion for the third reading he had the bill re-committed, and inserted the amendments he had previously opposed. This conciliated the malcontents, and the bill will pass. In its present shape the bill secures to all clergymen who are now recipients of the public money the full amount they receive, so long as they remain in the colony. But it prohibits all other and future grants for public worship. It is very doubtful, however, whether the Council will pass the bill.—*Times Correspondent*.

Religious Intelligence

SPECIAL RELIGIOUS SERVICES IN THEATRES.—The preachers at these services on Sunday last were as follows:—Sadler's Wells—afternoon, Rev. Dr. Allen, rector of St. George's, Southwark; evening, Rev. R. G. Harper, minister of Fetter-lane Chapel, Surrey.—Rev. W. G. Lewis, minister of Baywater Chapel. Standard—Rev. J. Patteson, M.A., rector of Christ Church, Spitalfields. Pavilion—Rev. W. Dorling, minister of Bethnal-green-road Chapel. Britannia—Rev. A. M'Auslane, minister of Finsbury Chapel, Moorfields. St. James's Hall—afternoon, Rev. Newman Hall, LL.B., minister of Surrey Chapel; evening, Rev. A. M'Millan, minister of Craven-hill Chapel.

HOLLOWAY.—A tea-meeting was held in Walter's-road School-room, Camden-road, on Wednesday evening last, to give a public welcome to the Rev. Mark Wilks, who has recently become the pastor of the Congregational Church, Holloway. There was a very numerous attendance on the occasion. The chair was occupied by F. J. Appleford, Esq., the senior deacon. After singing and prayer by the Rev. Mr. Stewart, the chairman explained the object of the meeting, the circumstances under which Mr. Wilks had come among them, and the confidence that their new pastor would prove a blessing to the church and the neighbourhood. He was followed by Mr. Josiah Bishop (who made a liberal proposal with the view of clearing off the remaining debt on the chapel) Mr. Washington Wilks, Mr. Grinling, Mr. James Bishop, and Mr. Turner. The Rev. Francis Tucker (Baptist) and the Rev. A. Hannay and J. Pulsford, who have recently accepted ministerial charges in the neighbourhood, also delivered addresses of cordial welcome and advice to the new pastor, and congratulation to the congregation on their settlement, to which the Rev. Mark Wilks responded in an appropriate and feeling speech. The proceedings from beginning to end excited much interest, and were brought to a close by singing and the benediction. Several of the neighbouring ministers were prevented from being present on the occasion by unavoidable engagements.

NEW CONGREGATIONAL CHAPEL, UPPER NORWOOD.—The new Congregational Chapel, situated near the Crystal Palace, Upper Norwood, was opened for Divine worship yesterday. The building was originally an educational institute, and was opened for service connected with the Established Church by the late Archbishop of Canterbury. The institution having been removed, the building was offered

for sale, and was purchased for 2,000*l.* by the Congregational Chapel-Building Society. Its architectural conversion into a permanent place of worship was entrusted by the society to Mr. John Tarring, architect, who has very skilfully succeeded in transforming it into a handsome and imposing Gothic edifice, of the early decorated style. The building is at present capable of containing about 550 persons, but the alterations in it have been made with an especial view to the erection of galleries, which, if a suitable minister should be chosen, will no doubt soon be required. At the service yesterday morning there was a remarkably good attendance. The Rev. T. C. Hine, of Sydenham, and the Rev. F. Stephens, of Croydon, conducted the devotional portions, and the Rev. Samuel Martin preached a deeply-impressive sermon from John vii. 37. At the close of the service a collection was made, amounting to 43*l.*, towards the liquidation of the debt. The company then adjourned to dinner in one of the large dining-rooms of the Crystal Palace. G. J. Cockerell, Esq., occupied the chair, and there were present the Revs. James Hill, B. Kent, T. C. Hine, F. Stephens, H. Christopherson, C. Gilbert, J. H. Hitchens, P. J. Turquand, W. Hickman Smith, and Messrs. J. Finch, E. Miall, D. Fletcher, H. Mason, Powell, Sheppard, Bromhall, Mead, &c. After dinner the health of the Queen was drunk, which was followed by the National Anthem. Mr. Miall then addressed the meeting, expressing his gratification at the success of the new enterprise, and his great admiration of the zeal and self-denial with which neighbouring ministers had co-operated in it. The Rev. Benjamin Kent, to whom especial reference was intended in Mr. Miall's remarks, made a few terse observations in reply. The meeting was afterwards addressed by the Revs. H. Christopherson, J. Hill, T. C. Hine, and J. Finch, Esq., the former speakers bearing emphatic testimony to the public spirit with which the Chapel-Building Society had conducted their work. The company, after a cordial vote of thanks to the chairman, then separated to stroll about the palace and gardens, many of them meeting again to tea. In the evening the Rev. Dr. Spence preached. The whole of the services were of an interesting character, and great thankfulness is felt that such a church has been established in this neighbourhood.

MIDNIGHT MEETING MOVEMENT.—The committee of this institution, after holding twenty-six meetings since the commencement of their efforts, arranged to hold eight meetings in various parts of London during eight successive weeks. The first of these gatherings took place at the Lecture-hall, Bagnigge Wells-road, King's-cross, which was attended by 120 poor fallen women. After tea they were addressed by several friends. The order and attention were most pleasing. Several were rescued. We heartily wish the promoters of this effort God speed in their good work, and hope that ample funds will be placed at their disposal to continue their most useful labours.

CAMBRIDGE HEATH.—A large and very encouraging meeting was held in the Congregational place of worship, on Tuesday evening last, to receive from the collectors' boxes the first instalment toward the building-fund of the new chapel. More than 50*l.* was paid in; and it is fully expected that when the several amounts which have been received during the past two months are brought in, the sum collected in that time will exceed 100*l.*, making the whole amount raised and promised about 1,800*l.* Marmaduke Matthews, Esq., presided; and the meeting was addressed by the Rev. Edwin Davies, the pastor; the Rev. Charles Brake, of Islington; the Rev. Charles Morrison, of Hackney; and the Rev. W. Wastell. During the course of the proceedings, Thomas Brain, Esq., one of the secretaries of the Sunday-school Union, read a highly commendatory address to Mr. Davies, and afterwards presented to him a beautifully-chased silver inkstand on tray, which bears the following inscription:—"Presented to the Rev. Edwin Davies in consideration of his valuable services at Hoxton Academy Chapel."

NATIONAL TEMPERANCE LEAGUE.—On Sunday last forty-seven sermons were preached in connection with this association, nine in London, three at Manchester, and the remainder at Gloucester, Bristol, Swansea, Cardiff, Chester, Worcester, Burslem, Walsall, Newcastle-on-Tyne, South Shields, Spalding, Louth, Peterborough, Bedford, Luton, St. Alban's, and nineteen other places. Of the forty-seven preachers, fifteen were Churchmen, sixteen Baptists, nine Independents, four Methodists, and three Presbyterians.

PRESTON.—On Sunday last, Oct. 19, two sermons were preached in the Baptist chapel in this town, by the Rev. C. W. Smith, of Kingston; that in the morning, from Psalm xxxvii. 4; and in the evening, from Canticles ii. 16. After each service, collections were made for the Lancashire Distress Fund. On the following day, the recognition of the Rev. W. H. Payne, late of Regent's-park College, took place, when the Rev. T. French (of Hereford), C. W. Smith (of Kingston), G. Phillips (of Evenjobb), G. Phillips (of Haverfordwest), and other ministers, took part in the service. The meeting was well attended, and the collections liberal.

EBLEY CHAPEL, GLOUCESTERSHIRE.—Threesermons were preached in the above chapel on Sunday, Oct. 5, in aid of the day schools, in the morning and evening by H. Corsham, Esq.; and in the afternoon by the Rev. E. Jacob. The amount of 80*l.* was realised. The Ebley people have learnt the lesson of self-reliance, and support efficient schools for boys and girls on the voluntary system instead of the sickly system of depending upon Government. If

this can be done at Ebley, why not at every other place? At a meeting the following week it was unanimously resolved to ask Mr. Consham to print the excellent sermon which he delivered in the morning, as being calculated to do much good at the present time. It was on "Thoughts suggested by the present state of affairs in America."

CASTLE COMBE.—A new memorial chapel was opened for public worship on Thursday, the 2nd of October, at North Wraxhall, near Castle Combe, in North Wilts. It is built on ground given by Mr. Holborrow, a deacon of the Independent Church in Castle Combe, who, with the Rev. G. Bailey, the minister, and other friends, is interested in the place, and by whom 210*l.* have been raised towards the erection, the entire expense of which is 270*l.* The dedication services were conducted by the Rev. G. Bailey, the Rev. B. Rees, of Chippenham, and other ministers, and sermons were preached in the afternoon by the Rev. H. M. Gunn, of Warminster, and the Rev. R. Brindley, of Bath.

Huddersfield—Highfield Chapel.—The church and congregation under the pastorate of the Rev. B. Bruce resolved some months since to erect new school-rooms as a Bicentenary commemoration. The committee appointed for carrying out the scheme issued invitations to several leading architects in the district to submit designs for the proposed building, and they have selected the plan sent in by Messrs. Paul and Ayliffe, of Manchester, under whose superintendence the work will forthwith be executed. The proposed arrangements are novel and superior, the committee having wisely determined upon the substitution of class-rooms for the usual large school-room, wherein all the teaching will be carried on. A spacious assembly-room, with galleries, will be provided for general gatherings of the scholars, and this accommodation will be equally available for public meetings, &c. The building will also include a large lecture-room, a Dorcas-room, and every convenience for tea-meetings, &c. The contemplated outlay is about 2,000*l.*

TREDEGAR, MONMOUTHSHIRE.—Zoar English Independent Chapel was built in 1853 by the English Wesleyan Reformers. Not succeeding, they conveyed it over to the Independent denomination in 1858, with a debt of 290*l.* The present minister, the Rev. John Thomas (late of Salop), commenced his labours here in April, 1861. Since then the building has proved too small for the numbers desiring to attend. Though the remaining debt was a serious encumbrance, the times very unfavourable, and the congregation composed (with few exceptions) of the labouring class, yet its enlargement was unanimously decided upon. The work was completed at a cost of 140*l.*, making the whole debt 430*l.* The re-opening services were held on Sunday week, September 21st. The ministers who officiated on the occasion were the Revs. R. Thomas, Hanover; J. T. Davies, M.A., Merthyr; William Edwards, Haverfordwest; J. Davies, Sirhowy; and T. John, Cilgeran, Pembroke-shire. Their ministrations were evidently very efficient; the congregations large; the amount of money received was upwards of 12*l.* There are several Welsh Independent chapels in the town, but this is the only English place of worship belonging to that denomination in the neighbourhood.

HATHERLOW, CHESHIRE.—On Wednesday, October 8, the corner-stone of a school-room at Hatherlow was laid by the Rev. William Urwick, M.A., minister of the place; [Thomas Carver, Esq., of Marple, Mr. John Linell, and others, taking part in the ceremony. The new building is intended to be an addition to the present school-room, the old chapel, which has for several years been used as a Sunday-school for girls, and as a place of meeting for the Hatherlow Improvement Society. The land, which is immediately behind the old chapel, has been liberally given by William Vaudrey, Esq., Bredbury. The new building is to be of stone, and will include a centre room opening into the present school, capable of accommodating 220 scholars, and class-rooms on either side, ten in number, calculated to accommodate 80 scholars, in addition to the present building. The number of Sunday-scholars is upwards of 400, and of day scholars 80. Mr. John Linell, of the Manchester, Sheffield, and Lincolnshire Railway, has generously given his services as architect, and many gentlemen in the neighbourhood, Hyde and Stockport included, have subscribed liberally to the building fund. The cost, including heating apparatus, &c., will be about 600*l.* A bottle was deposited in the stone containing the usual coins, a list of subscribers, and a copy of the "Sketch of the History of Nonconformity at Hatherlow," lately published by Mr. Urwick. When the stone was laid a prayer was offered up for the Divine blessing upon the work.

ORDINATION AT GODALMING, SURREY.—On Thursday last, the 16th inst., the Rev. T. Davies, B.A., of Cheshunt College, was publicly ordained to the pastorate of the Congregational Church, Godalming. There was a numerous assemblage of ministers from the adjacent localities. The morning service was conducted in the Hart's-lane Chapel, in the following order:—After singing a hymn, a suitable chapter of Scripture was read, and the introductory prayer offered by the Rev. A. E. Lord, of Hersham, after which an excellent discourse on "The Nature and Constitution of a Christian Church" was delivered by the Rev. W. Morgan, of Carmarthen, who took for his text the words from Col. i. 18, "And he is the head of the Church." After a few introductory observations, he remarked that the constitution of the Church differed materially under the dispensations of the Old and New Testament—under the former it was essentially one of forms and externalities, the most rigid rules were laid down for personal observ-

ance. The rev. gentleman concluded an admirable discourse by a reference to the Congregational form of worship and the services wherein they were then engaged, which he believed were fully in accordance with the authority and direction of the Scriptures. After another hymn the Rev. J. S. Bright put the usual question to the church as to the motives which led to the selection of the Rev. T. Davies for their pastor, which was responded to by Mr. Forster, one of the deacons, reading a statement detailing all the circumstances of the progress of the church during the last four years, until Mr. Davies' acceptance of the vacant pulpit. The usual ordination questions were then put to Mr. Davies and elicited the most satisfactory replies; after which the ceremony of "laying on of hands" upon the ordained minister was performed, and prayer offered on his behalf by the Rev. J. Hart, of Guildford. The charge to the newly-ordained pastor was given by the Rev. H. Allon, of Islington. The service, which throughout was most solemn and impressive, was then brought to a conclusion. In the afternoon, the members of the congregation and their friends partook of an excellent repast, in the New Public Hall. Some excellent speeches were delivered by the Revs. H. Allon, D. Thomas (of Stockwell), J. S. Bright, J. Hart, Ketley, and others. In the evening, a sermon to the church and congregation was preached by the Rev. David Thomas.

Correspondence.

CENTRAL COMMITTEE FOR THE RELIEF OF THE DISTRESSED CHURCHES IN THE COTTON DISTRICTS.

To the Editor of the Nonconformist.

SIR,—With inexpressible joy have we again to acknowledge the receipt of money and clothing for the relief of our poor friends. Some of the pastors, and their families too, in the famished towns, are almost worn out through the incessant efforts required by these poor friends in their struggle with hunger, cold, and nakedness. But the aid sent, flowing from so many and so varied sources, the kind letters which accompany the remittances, and the fervent gratitude which the receipt of the bounty evinces, make them forget their toils, and place their best services at the further command of their generous contributors. While I write, about seventy pastors, with their deacons, in every part of the cotton districts, are, through this Central Fund, doing good to all men, especially to those who are of the "household of faith." On thousands and thousands of families are they exerting a soothing, cheering, and edifying influence. Kindly Christian counsel and comfort are administered with the relief given, and much good for both worlds is doubtless the result. When occasionally extracts from letters, expressing the loving sympathy of distant friends, have been read to the poor, they have wept tears of affectionate gratitude, which assuredly are in God's bottle and book. For the future, we must, with great earnestness, solicit the unabated exertions of all the friends of suffering humanity. The distress in many places is truly appalling. The mental and bodily suffering is terribly acute, yet this Central Committee is resolved to inspire the confidence and the hope of the sufferers, as based on the forwardness which Christians in all parts of the kingdom are showing to stand by them as long as this dark storm shall rage. Many of the communications are inspiring in the highest degree, and deserve commendation, for which our words are utterly unworthy. May our gracious God enable and dispose all his people, in this exceptional season, adequately to remember the poor! May he qualify the almoners of this Christian bounty to convey the relief as from the hand of Christ himself! May he bless the relief administered to the spiritual advancement of all who receive it! May he, by these sad calamities, imprint on all our hearts the intensely evil nature of war and slavery! May he, by these storms, cause the moral world to emerge into unwonted purity and peace!

I remain, yours faithfully,

WILLIAM ROAF, Corresponding Secretary.
Wigan, Oct. 20.

London, Camberwell-green, Rev. J. Pillans	£	s.	d.
Liverpool, Waterloo Chapel, Rev. G. K. Walker, 2nd donation	76	0	0
Derby, Victoria-street Chapel, Young Men's Bible-class	5	10	0
Sherbourne, Rev. F. Buckley	2	12	0
Bromley, Rev. E. Bolton	8	3	6
Bristol, Highbury Chapel, Rev. D. Thomas, 4th contribution	11	0	0
Collection at the Lord's Table at the Autumnal Meeting of the Congregational Union	28	3	2
London, Orange-street, Rev. R. C. Forsyth	23	7	9
Manchester, Eccles, per A. Haworth, Esq., 2nd contribution	20	16	10
Windsor, per Mr. T. Wooldridge	10	0	0
Bradford, Yorkshire, Salem Chapel, Rev. J. G. Miall	15	6	6
Billerica, collected by Miss Thorogood	100	0	0
Chatham, Rev. G. L. Herman	2	10	0
Exeter, Rev. D. Hewitt, 2nd contribution	10	2	6
Huntley, Rev. R. Troupe	5	17	8
Colchester, Rev. J. Davids	14	11	6
Preston, from the fund raised by Mrs. Reed for Relief of Sunday Scholars, per Rev. A. Reed	9	7	9
Croydon, George-street Chapel	25	0	0
Hayes, Rev. E. Glidden	16	7	0
Weymouth, Rev. R. Ashton, 2nd contribution	2	11	6
Ashby-de-la-Zouch, Rev. T. Mays	3	6	0
Long Melford, Rev. J. Burgess	2	10	6
Poyle, near Slough, Messrs. P. Ibbotson and Sons	2	8	0
Editor of Christian World	10	10	0
Sunningdale, Mrs. E. Bedford	37	15	0
A. Stevens and family	2	0	0
Whitstable, Rev. J. Clarke, 2nd collection	2	5	0
	8	0	0

Workmen employed at Hubbertstone Bar-racks, per Mr. Davis	3	16	0
Paulerspury, per Rev. J. Buckingham	4	4	0
Lincoln, M. A. S.	1	11	0
Exmouth, Teachers and Children of Ragged and Sabbath Schools	0	16	6
Southampton, Isabel H., 1 <i>l.</i> ; E. S., 1 <i>s.</i> for tract distribution	1	1	0
Mitchell Dean, collected by Miss Constance	0	15	0

Exeter: a Young Women's Bible-class, 1*s.* 4*d.*; Two Friends in Exeter, 10*s.*; J. Pickering, 1*s.*; Ardrossan, Mr. G. H. May, 1*l.*; Skeffington, per Mr. G. C. Neal, 1*l.* 3*s.* 6*d.*; Wootton, Isle of Wight, per Mr. S. White, 1*l.*; Newport, contributed by Mr. White's customers to a box kept on his counter, 1*l.* 2*s.* 6*d.*; Exeter, Miss E. Rawling, 10*s.* 6*d.*; Coventry, from a Bible-class, 12*s.* 6*d.*; Mixenden, Rev. J. Brierley, 7*s.*; Braintree, collected by the children of Mr. F. B. Cuttall, 6*s.*; Soham, part of Sacramental collection, 10*s.*; Contributions sent to pastors for the use of their own churches, A. D. Martin, 10*s.*; A Widow's Mite, 2*s.*; A Friend, 1*s.*; J. Baldock, per Rev. R. W. Botta, 5*s.*; A Widow, 5*s.*; A Servant, 1*s.*; A Tradesman, for a dinner, 1*s.*; A Child's box, 2*s.*; Two Friends, 4*s.*; M. S., 5*s.*; Editor of the Christian World, 3*l.* 19*s.*; Ditto, 3*l.* 4*s.*; Poor Working Man at Atherton, 2*s.*; Mr. Saward, 3*s.* 6*d.*; A. S. G. J., 1*s.*; J. and W. B., 1*s.*; Mr. T. B. Pearson, 1*l.*; Mr. S. Phillips, Tavistock, 1*l.* 2*s.* 4*d.*; Ditto, 5*s.*; Rip-street, 2*s.*; S. W., an old friend, 2*s.*; Rev. J. H. Wood, sixth contribution for poor saints, 14*s.* 4*d.*; From Sabbath-school, 5*s.* 7*d.*; Marianne, 3*s.* 6*d.*; also, Alfred G., 1*s.*; and Little Lizzie, 6*d.*; Mr. Young, 1*s.*; Mr. Goldsborough, 1*l.*; Pence collected in Southampton, by Elnathan, 3*l.* 15*s.*; Rev. R. Hall, 1*l.*; M. R. F. C., 12*s.*; E. D., Wareham, 2*s.*; J. S., 5*s.*; A few Scotchmen at Wolverhampton, by Mr. Ross, 13*s.*; Wylie, Wilts, per Mr. A. Norton, 2*l.* 1*s.* 4*d.*; Mr. Chapping, 2*s.* 6*d.*; Collected by Master Gwilliam, per Mr. G. Applegate, 13*s.* 9*d.*; Mrs. Thomas, Tredegar, 1*l.*; Mr. H. Dyer, 7*s.* 6*d.*; Mr. J. Jenkins, 5*s.*; U. S., Peckham, 6*s.*

Parcels of clothing have been graciously received from Northampton, Weymouth, Oswestry, Liverpool, Torquay, Forest-lane, and from the North-west London Home Missionary Dorcas Society.—F. L. "She hath done what she could," is assured that the black coat she sent will be worn for a long time to come by a good minister of Jesus Christ. May the widow's God be her comfort. Several poor persons in Wigan will bless the young ladies at Mrs. White's school, Oakfield, near Liverpool, for the flannel they forwarded through our hearty friend Mr. John Baxter.—Friends in and around London may send parcels of clothing to the Christian World and Patriot Offices, Bolt Court, Fleet-street.—Several of the leading Railway Companies have announced their willingness to convey parcels of clothing free of charge to Lancashire.

THE DISTRESS IN THE COTTON DISTRICTS.

To the Editor of the Nonconformist.

SIR,—The cold begins to pinch. Thank God it has come so late. Last year we had fires in September. I wish to send clothes to the sufferers in Lancashire. Can you tell your readers where old clothes can be sent to lessen the effect of the cold weather on the noble men of Lancashire?

Yours truly,

JOHN EPPS.

89, Great Russell-street, Bloomsbury, W.C.,
Oct. 20, 1862.

[Parcels of clothing, blankets, &c., can be sent per Parcels Delivery Company, free, to the Bridewell, Bridge-street, Blackfriars, for the Lord Mayor's Committee, or to the Central Committee, Manchester.]

To the Editor of the Nonconformist.

SIR,—Some Christian people in the village where I reside talk of a house-to-house collection of one penny a week for the Lancashire distressed operatives.

The plan seems worthy of general adoption from the steady aid that would thus be given, and the large amount furnished weekly. The contributions which now pour in may fall off after Christmas, yet it is impossible that the want of extensive help can be much diminished till long after that period. A weekly penny no one can miss. This mode of collection would also enable the working class to help their fellows, which they ought to do.

If you approve the suggestion, you will, perhaps, give it a place in your columns.

I am, Sir, yours respectfully,

October 18, 1862.

H. G.

To the Editor of the Nonconformist.

SIR,—I am a constant reader of your journal, by the kindness of a London subscriber, and consequently am no stranger to your sympathy for the distressed operatives of the cotton districts. The object of this letter, therefore, is not to engage your sympathy for the men, but to ask your favourable consideration for a suggestion, which, in my opinion, would greatly increase the means of the committee now formed for their relief.

You are aware, I am sure, of the great success which has always attended the efforts of children to obtain money for benevolent and Christian purposes. I will not detain you to enumerate, but if you consider that such a suggestion comes within the province of your paper, I believe you may immensely assist the Relief Committee by inviting Sunday-school teachers and children—especially the children—to canvass their various localities for subscriptions, with a view to assist their suffering fellow-creatures in the counties of Lancashire and Cheshire. The country is fully alive to the urgency of the case, and I believe, few, very few indeed, would be found who would refuse to contribute, or send the "Little Beggar" empty away.

For the encouragement of others, I may add, that I am connected with a small English school in this place. We have tried the experiment, and, as I think, with considerable success, eleven of the children having obtained 6*l.* 10*s.* in about seven or eight days. Now, if all the schools in the country could be induced to do likewise, the result I am anticipating would be achieved.

I am, Sir, your obedient servant,

Denbigh, Oct. 20, 1862.

R. G. REES.

THE CONGREGATIONAL MEMORIAL HALL.

To the Editor of the Nonconformist.

SIR,—Allow me a small space in your columns to direct the attention of your readers to the important object of the proposed Memorial Hall. Perhaps it might be thought unnecessary, after the admirable speech of Dr. Vaughan at the Weigh-house on Tuesday last. If that address be carefully considered, the duty of promoting the erection of the hall will appear unquestionable, and binding on all who in any degree can assist to realise it. It must not be forgotten that, as it is intended for the benefit of the entire denomination, and not for the convenience of the metropolis merely, so the entire denomination should aid in its erection. It will be a visible and permanent memorial of the principles and virtues of the noble men who two centuries ago suffered the loss of all things for conscience's sake. Can any individual member of any Congregational church throughout the land be found who is unwilling to assist in raising such a monument to the memory of such men? We rejoice to know that other memorials will be raised in different parts of the country which will testify of the feeling of those concerned in them. This is the only one in which the whole body will be represented. It will stand to all coming generations as the testimony of the Congregationalists of 1862 to the piety, the fidelity to conscience, and the love of truth by which the confessors and martyrs of 1662 were distinguished.

It should also be remembered that it is not designed to be a mere monument to perpetuate the memory of the men we delight to honour, as an obelisk or statue or other erection is raised for some distinguished hero of the age. It is intended to meet a great necessity which the increase of the denomination has rendered most urgent. The Congregational Library has afforded essential service for thirty years, but has long been felt to be totally inadequate for the purposes to which it is appropriated. It is hoped, therefore, that sufficient funds will be realised for the erection of such a building as will be an honour to the denomination it will represent, and a home for all the organisations of the body whose property it will be.

The brief paper I read at the Weigh-house on Tuesday was necessarily general in its statements. The plan then suggested will be subject to such modifications as in the progress of the scheme may be found requisite. No effort will be spared by the Committee to render it all that can be desired. It is of the utmost importance that all who feel interested in the object should give an early intimation of the amount they are prepared to contribute for its accomplishment.

The Committee are diligently seeking for an eligible site, and so soon as they have succeeded will announce it to their friends.

I am, yours truly,

THOS. JAMES, Hon. Sec.

Committee-room, October 13, 1862.

P.S.—An advertisement in another column of this paper will show the sums already promised.

CLOSING PUBLIC-HOUSES ON SUNDAYS.

To the Editor of the Nonconformist.

SIR,—The fearful death of a publican, at Kirkham, killed by means of a poker entering the brain through the eye, on Sunday, September the 28th, has led an increased number of the friends of social order to inquire, "Ought the day of rest to be a day of temptation?" The *Times*, of November the 11th, 1864, says, "The poor working man ought not to be forbidden to work and be shut out of shops on Sunday, and then by a strange perversity find the gin-shops the only place open to him; this is in fact to encourage and sanction Sunday drinking with the utmost countenance of the law."

In England the law forbids the grocer, the butcher, the draper, and other tradesmen, to open their shops on Sunday; but grants liberty to the publican to continue his business. In Scotland the law shows no such partiality, and the results are most beneficial to all classes. As England can do what Scotland can do, many town associations have been formed for the purpose of placing the publican under the same restrictions on Sunday as other tradesmen.

May I be permitted, for the information of the wide circle of the readers of the *Nonconformist*, to notice the movement. The first association was formed in the town of Hull, in the Sessions Hall, July the 23rd, 1861. The meeting was crowded, the Mayor presiding. To this association Dr. Guthrie makes honourable reference in his essay read in August last before the Temperance Congress in London, and adds:—"The draft of the proposed bill, after providing for the repeal of the Act 18 and 19 Vic., c. 118 (the Berkeley Act), presents, as its two main provisions, the prohibition respectively to all public-houses and to all houses of public resort to sell intoxicating liquors between eleven p.m. on Sunday and six a.m. on Monday, the same interdiction applying also to particular holidays, with an exception in favour of *bond fide* travellers. The remaining clauses give power to constables to enter houses and impose fines in case of conviction. This certainly is one of the most valuable features of our Scottish restrictive system, and the experience of the minor kingdom being witness, would, if only attainable and workable in England, soon operate very marked and blessed results."

Public meetings in favour of the measure proposed have been held in Newcastle, Sunderland, Shields, Grimsby, Bath, Brighton, Gloucester, Bedford, Warrington, Liverpool, Birkenhead, Preston, Bolton, and some other places. Every meeting was crowded, and there was not at any one of them the slightest opposition.

Notice has been given in Parliament, by Mr. Somes, member for Hull, that early in the next session he will introduce a bill for the above object. It will be supported in and out of Parliament. The Wesleyans, a large body, have determined to forward memorials in its favour, from its entire membership. Other organisations, religious and benevolent, have promised their support.

One reason which led to the closing of public houses in Scotland was the fact, that on a certain Sunday in March, 1853, the number of visits paid to public-houses in Edinburgh amounted to 41,796; Leith was in a similar condition. In England, Mr. Weyland, a city missionary, found more people in the public-houses and beer-shops during the hours of divine service on the Sunday evening than there were in all the churches and chapels in the parish.

The *Times* has represented that the above Act, named the Mackenzie Act, caused an increase of whisky consumption in Scotland. "Scotland's annual bill for

whisky alone," says Dr. Guthrie, "was set down at the modest sum of six and a half millions sterling—being more than three gallons yearly, on an average, for every man, woman, youth, infant, and idiot in the land." This fiction, endorsed by the *Times*, was exposed by ex-Provost M'Laren, of Edinburgh, who proved that there was in Scotland a positive decrease in whisky consumption of upwards of one million gallons per annum. The Queen's Commissioners, after examining seven hundred and sixty-nine witnesses, came to the matured conviction that the Act was beneficial, it having diminished crime and changed for the better the habits of the people. The evidence is published in two large blue-books. Mr. M'Laren shows that there was a positive decrease of the consumption of spirits in Scotland, during the four years under the Mackenzie Act, terminating in 1858, to the extent of 27½ per cent.; and in England the consumption of spirits, during the same years, exhibited an increase of 6½ per cent.; thus presenting a social progress, so far as concerns the one item of spirit-drinking, of 34 per cent. to the advantage of Scotland. Mr. M'Laren attributes this remarkable decrease almost exclusively to the Mackenzie Act, and very mainly to the entire prohibition of the Sunday traffic in strong drinks. An overwhelming mass of facts could be adduced to show that reason, economy, benevolence, religion, all favour and plead for the proposed law. One thing remains to be done. The voice of the people should be heard in petitions to Parliament. Then will Sunday be made in England, as in Scotland, a day of rest without dissipation.

Thanking you, Sir, for an opportunity of placing these facts before the public,

I am, yours very truly,

EDWARD MATHEWS.

Halifax, October 13, 1862.

PASCAL AND THE BICENTENARY COMMEMORATION.

To the Editor of the Nonconformist.

SIR,—Those of your readers who are familiar with the Ecclesiastical History of France, will remember that in the year 1661, Louis XIV., abhorring Jansenism, and zealous for its extirpation, convened a synod of the clergy, whom he commanded to draw up an anti-Jansenist test, which was required, under penalties of extreme severity, to be taken by all ecclesiastics and members of religious communities. Arnauld, and other celebrated men among the Jansenists, consulted on the best method of evading the test, for the dilemma in which they were placed was painful in the extreme. If they signed the formula, they would be guilty of falsehood; and if they refused to sign, the destruction of the convents was inevitable, and the helpless nuns would become the first victims. Under these circumstances it is not to be wondered at that a compromise was suggested, and efforts were made for obtaining a modified declaration which might be signed without the subscribers becoming guilty of high treason against conscience. There was great division of opinion among the Jansenist leaders as to the propriety of signing at all; but Arnauld and some others, for the sake of the nuns, were in favour of a signature to be given with *certain mental reservations*. Pascal, however, determined, at all hazards, to abide by the truth. "It grieved him," he said, "to find himself in a strait between God and the Pope; but he could not sanction the sacrifice of truth to expediency, knowing such a course to be wrong, and believing it to be useless." Jaqueline Pascal, a noble-minded woman, at that time sub-prioress of the convent of Port Royal, manifested the same intrepid disposition as her brother. She could not understand how men claiming to be defenders of the truth could possibly abandon it under the plea of expediency. "For my own part," she says, in one of her letters, "I am convinced that in such a course there can be safety neither for body or soul. Truth is the only real liberator, and she makes none free but those who strike off her own fetters—who bear witness to her with a fidelity that entitles them to be acknowledged as the true children of God the True. I cannot conceal the regret which rives my very soul, when I see the only persons to whom God has committed his own truth unfaithful to it, and destitute of the courage necessary to brave suffering, and even death, by its open confession. Let us [she adds] either give up the Gospel, or let us carry out its principles, and esteem ourselves happy in suffering for the truth's sake."

Such were the sentiments of two individuals who, it must be remembered, lived and died in full communion with the Church of Rome, and they will be read with interest, as having a special bearing on the great subject which has occupied the attention of our various religious communities during the present year. The unbending fidelity of the Pascals to conscience stands out in striking contrast to the Jesuitical policy advocated by some ecclesiastics of the present day who boast that they belong to a purer communion than the Church of Rome. Perhaps they do. Let them, however, remember that greater privileges involve greater responsibilities; and let them beware lest even the light which is in them should prove to be darkness.

Yours respectfully,

Nottingham.

T. P. Y.

THE CIVIL WAR IN AMERICA.

CONFEDERATE DEFEAT AT CORINTH.

Another important battle has been fought in America. This time the scene of hostilities is in the West, "Corinth, Mississippi," the place defended and evacuated in the spring by Beauregard. On Friday, the 3rd inst., the Confederates, under Generals Price and Van Dorn, supposed to number 40,000, attacked the position of the Federal General Rosecranz, and a hard day's fighting, of which, however, there is no further report, took place. On Saturday morning the assault was renewed by the Confederates, and with such vigour that they succeeded in penetrating the Federal centre and getting to the heart of the town. There, however, they were met by fresh Federal troops who drove them out at the point of the bayonet, and about half-past eleven they commenced to retreat towards the Hatchie River. Meanwhile, General Harbitt, with a Federal division some five or six thousand strong, was sent to the Hatchie River to cut off the

retreat southwards. He succeeded in doing so, and drove the Confederates back five miles towards Corinth again, thus placing the Confederate army between his own force and that of General Rosecranz. The latter General reports on Monday, the 6th, "The enemy are totally routed, throwing everything away. We are following sharply." Making all due allowance for the ardour of American despatches, this victory seems to have been a real one for the Federal cause.

THE SOUTH AND PRESIDENT LINCOLN'S PROCLAMATION.

The majority of the committee in the Confederate Senate has reported resolutions that, after January next, Federal commissioned or non-commissioned officers, when captured, shall be kept at hard labour until the termination of the war or the repeal of President Lincoln's emancipation proclamation. Federal white officers training or commanding negroes on military enterprises against the Confederate States, or inciting slaves to rebellion, or pretending to free them under Lincoln's proclamation, shall, if captured, suffer death. President Davis is authorised to adopt such other retaliatory measures best calculated to repress the atrocities of the enemy.

The report of the minority urged a war of extermination against all invaders.

Other resolutions were introduced, offering rewards to negroes for killing any open enemy, and providing that all officers and soldiers circulating counterfeit Confederate money shall suffer death on conviction by a military court.

The Confederate Governor of North Carolina has called a council to consider President Lincoln's emancipation proclamation.

NORTHERN PLANS FOR DISPOSING OF FREE NEGROES.

The Hon. Eli Thayer has promulgated a plan, which is said to be received with favour in official quarters. It is to settle the Slave States with armed colonies, and thus form the nucleus of towns on the basis of free labour, around which the non-slaveholding portion of these States will cluster as emancipation destroys the old system. Mr. Thayer would do in the South, on a much larger scale, what he and others accomplished in the settlement of Kansas. The *Daily News* correspondent thus adverts to this remarkable scheme:—

It is said he proposes to begin with Florida. There are in this State immense tracts of uncultivated land—the climate is so delightful that for centuries it has been visited as the shrine of the life and health giving goddess. As long ago as 1512 Ponce de Leon sought under its balmy skies the fabled fountain of perpetual youth and strength, and every season visitors from the North have filled the hotels of St. Augustine during winter until the war broke out. To this it adds a fertile soil, large sections of wooded land, and is well watered by rivers. Being a peninsula, its coasts are washed on three sides by the Atlantic and the Gulf of Mexico, thus forming as it were the key of the latter. From its geographical position, soil, and climate, it has admirable advantages for agriculture, manufactures, and commerce. Once subject to the hand of free labour, this State would start forth in the growth of wealth and population equal to the great States of the West; and as the land will be offered to the buyer for little or nothing, should this movement really begin, it would present greater inducements to the foreign emigrant than any section of the valley of the Mississippi. In one or two of the seaport towns there has been a decided Union sentiment, and this, so far as it extends, will aid in the work. If, as now asserted, an effort of this kind will be earnestly made, Florida will become a free State, and then the cotton region will lose the key of the Gulf. Some of the Washington correspondents put into Mr. Thayer's mouth the promise that if the Government will give him the needed aid, he will settle the question of the freedom of this State in less than a year. He is filled with even more ambitious designs. Having succeeded here he proposes to do the same in Western Texas; and by thus making the outskirts of slavery free, he will surround the slave region with free institutions, and then act on the heart of the cotton kingdom.

Five thousand men, it is said, have already offered themselves to Mr. Thayer, and a wealthy shipowner of New York proffers three first-class steamers for the enterprise.

The Hon. Andrew Jackson Hamilton, who has recently with difficulty escaped from the revolvers of Texan slaveowners, is well known in Texas, has represented it in the Federal Congress, and is the representative of a party which still exists in his neighbourhood. After numberless hairbreadth escapes, Mr. Hamilton turns up suddenly at New Orleans, and recently appeared before a crowded meeting in New York. It is said that he will be sent out as military governor of Texas. The plan is agitated of sending into this State armed citizens to the number of 50,000 to settle in it; and thus, after the method proposed by Mr. Eli Thayer, re-organise it anew on the basis of free labour.

FINANCES OF THE NORTH AND SOUTH.

Mr. Chase, the Northern Secretary of Finance, has published a report of his operations during the three months ending 30th June. His expenditure during the quarter was \$38,800,000, or at the rate of 160,000,000 a-year; and 28,400,000 out of the total amount for the quarter was raised by the issue of paper in the shape of legal-tender notes and certificates of indebtedness. The remainder is not accounted for, for it is nearly impossible that the Secretary can have obtained ten millions in specie within a single quarter out of a revenue never exceeding 18,000,000 a-year.

It is said that the total expenditure of the Confederate States up to the 1st of August last was as follows:—

War Department	269,621,195
Navy Department	3,405,015
Civil and Miscellaneous	3,678,850

£76,705,060

If this account should be confirmed, and we

(Economist) are assured that it is correct, the South may be congratulated on having made a great war, not only very successfully, but very cheaply.

MISCELLANEOUS.

The correspondent of the *Guardian* writes:—

The *Times* has been most industrious in its effort to help the South in this contest, and so to preserve slavery and bring cotton quickly again to the mills of Lancashire. Its correspondent in New York, Mr. Charles Mackay, if he dated his letters from Richmond, could hardly write more than he does in the interest of the slaveholders. I allude to these letters because they must influence opinion in England, although they certainly are most un-English in their pro-slavery animus. Every incident which seems to tell against the sincerity of the anti-slavery feeling of the North is eagerly narrated. One is constantly reminded of the *New York Herald* as one reads the letters, and it is plain that Mr. Mackay relies for his facts too much on the columns of that journal. The contrast between this writer and Mr. Russell is a striking one: the latter showed a genuine detestation of slavery, and could never be betrayed into any palliation of its enormities.

The Confederate Government is reported to have seized nearly all the negroes in Eastern North Carolina and sent them into Virginia to work on fortifications.

From Port Royal advice of the 4th inst. state on the authority of deserters that General Beauregard had arrived at Savannah. The Pinal and another floating battery would be ready in two weeks.

Mr. Lincoln has returned to Washington. He passed through Frederick, Maryland, and made two unimportant speeches to the inhabitants amidst much enthusiasm.

The Federal gunboat fleet is transferred from the War to the Navy Department.

General McClellan has issued stringent orders against lawless depredations by the troops.

The operation of the draft in New York is postponed until the 10th.

General Wadsworth, in accepting the Republican nomination for the Governorship of New York State, has expressed his opinion that the American continent, under one Government, is still destined to dictate terms to the world in arms.

General McClellan has issued a general order to the troops, referring to President Lincoln's emancipation proclamation. He says:—

The fundamental rule of Republican Government is, that armed forces are raised only to sustain the civil authorities, and are to be held in strict subordination to them. The discussion by officers and soldiers of Government measures, when carried beyond a temperate expression of opinion, tends to destroy discipline by substituting political faction for that steady support of Government, which is the highest duty of the American soldier. In carrying out the measures of the Government the army will be guided by the same mercy and Christianity which have always controlled its conduct towards the defenceless.

An enthusiastic Republican meeting has been held in Brooklyn, at which strong resolutions were passed endorsing Mr. Lincoln's emancipation proclamation, and imploring the Government to accept Garibaldi's services. Mr. Cassius Clay made a speech, denouncing the Democrats and all who desired the Union as it was. Mr. Clay further denounced England, and expressed profound admiration of France and Russia.

War news from Virginia is meagre. The Confederates are reported to be moving across the Rappahannock in the direction of Manassas Gap Railroad, and to have taken possession of Warrenton and Bristol.

On the other hand, Southern papers say that the Federals are again preparing to move on Richmond via Fredericksburg, while deserters and scouts report that the Confederates are falling back in the direction of Richmond.

In New Orleans, recently, General Butler was appealed to by the authorities of the prison to know what was to be done in the case of a child just born within the prison walls. The law of Louisiana was expressed that a child born of a black woman while under detention for any offence was to be sold for the benefit of the State! This infamous regulation had, it seemed, always been followed. General Butler, of course, set aside the law, and made public his opinion of it at the same time in some trenchant words.

The following is from the New York correspondent of the *News of the Churches*:—

As an illustration of the ardour with which the war is prosecuted by the people of the Northern States, I may state that three columns of one of our newspapers—*The Independent*—were recently filled with the names of ministers of the Gospel who, or whose sons, or other near relations, have gone into the Federal armies as chaplains, as officers, or as privates! Nor was the list by any means complete, as I have occasion to know.

I may add that the Young Men's Christian Union of New York, having formed among themselves a regiment of 1,000 men, to be called "Ironsides," offered the command of it, a few days ago, to the Rev. Dr. Vinton, above-named, who has declined to accept it on account of his official labours, but who, in doing so, has expressed himself most earnestly in favour of prosecuting the war effectively for the suppression of the rebellion, and the re-establishment of the Union, the constitution, and the laws. It is also a significant fact, that in the Episcopal Church, which is usually eminently Conservative, Bishop Burgess, of Maine, and Bishop Lee, of Delaware—one in a Northern State, the other in a Southern one (on the Borders)—have come out strongly in favour of the war in "pastoral addresses" to the clergy of their respective dioceses.

THE ATLANTIC TELEGRAPH.—Mr. Cyrus Field is coming to Europe to make arrangements for another attempt to lay the Atlantic telegraph cable.

PUBLIC MEN ON PUBLIC AFFAIRS.

Sir G. C. Lewis, Secretary of War, in a speech at Hereford, expressed an opinion that the war in America was still undecided, and that until it had been so far in favour of the Southern States as to induce the North to recognise their independence, or to prove to foreign powers that the contest was exhausted, and that the Northern States were incapable of continuing the contest,—until that moment arrived it could not be said, in accordance with the established doctrines of international law, that the independence of the South had been established. He believed that it was the general opinion of the people of this country that the contest would issue in the establishment of the independence of the South. He himself did not express that opinion, as it could not be said that the Southern States of the Union had *de facto* established their independence. He could not think they were guilty of any neglect in not recognising their independence. Apropos of our military and naval expenditure, he said he was afraid no great diminution could be expected without sensibly diminishing the power and efficiency of those forces. It might be that the allowance to the army and navy was greater than was required, and that some reduction might be made next year, but the recent scientific discoveries and consequent change in the arming of both the army and navy had necessarily entailed great extra expense.

On Thursday, Mr. Disraeli took part in the proceedings connected with the opening of the Hughenden National School, and made an excellent speech on the importance of elementary education. He said that there was no longer any choice between ignorance and knowledge. Such, indeed, was the progress of improvement that the time was approaching when the rudest labour of a country village would be conducted only by men of intelligence. The time had passed when it was considered that a lad giving himself up to manufacture required superior intelligence to the lad who followed the plough. In a short time the intelligence required by the latter would be greater than that required by the former. He urged, therefore, that all the young people of the village should avail themselves of the opportunity thus offered.

Sir Robert Peel delivered a speech on Thursday in Dublin, at a meeting for conferring degrees on students of the Queen's University. It was wholly taken up with detailing his scheme of last year for procuring an additional endowment of the Queen's colleges. He told how it had been originated, had a quiet hit or two at those who opposed it, and then claimed for it perfect success. Finally he described the mode in which it was intended to apply the funds raised. It was altogether in a jubilant tone.

On Wednesday the Hartley Institution at Southampton, a noble building for the education and improvement of the inhabitants, which has been erected out of funds bequeathed by the late Mr. Hartley, was inaugurated with great ceremony. Lord Palmerston delivered an able inaugural address on the occasion, and also spoke at some length at the dinner in the evening, but his remarks were devoid of interest except in a local point of view. The Earl of Hardwicke (a member of the late Conservative Government) did not exhibit such reticence, as he openly expressed approval of Mr. Gladstone's avowal that President Davis has made the Southern States a great and independent nation. This declaration was received with immense cheering, mingled with slight demonstrations of disapprobation. But it failed to draw a word from the noble Premier in reference to American affairs.

On Friday, Major Beresford, M.P., and Mr. Du Cane, M.P., addressed the Conservative constituency of the Hinchford Agricultural Club, and gave to the public their views on the leading topics of the day. They both reviewed the last session of Parliament, and, whilst admitting the failure of Mr. Walpole's resolution, congratulated the Conservative party on the influence which it had been enabled to exercise on the Government of the country. They, of course, rejoiced over the defeat of the anti-Church-rate party; denounced the fiscal policy and financial schemes of Mr. Gladstone, with a violence worthy the most bitter party warfare; urged the necessity of economy, combined with efficiency, in the national expenditure; and gave a *quasi* support to the American policy of the Ministry. Their sympathies, however, were avowedly with the South, and Major Beresford appeared to think the time had come for the recognition of the Southern Confederacy. —On the same day, Mr. Lindsay, M.P., addressed the members of the Chertsey Agricultural Association. He urged that an attempt should be made to come to some understanding with the Emperor of the French, as to the relative strength of the navies of the two countries; and, referring to the American war, he contended that the South was entitled to the recognition of the European Powers.

POPISH RIOTS AT BIRKENHEAD.

In a school-room attached to the church where the Rev. Dr. Baylee, a rather noted Protestant advocate, preaches, there is held a Parliamentary Debating Society. They have recently been discussing, in set form, the question whether Garibaldi was deserving of praise or blame. The adjourned discussion was appointed to be resumed on Wednesday last, and as the Roman Catholics of the town appear to have been aroused on the subject by priestly influence, some disturbance was anticipated. The magistrates were warned that the Irish were acting in concert in the matter, and that on Wednesday evening a disturbance might be expected. They accordingly took

some precautions. The borough police, to the number of sixty, were kept in readiness; there were twenty of the county constabulary, upwards of 1,000 special constables, and 175 men of the 49th Regiment, sent for from Manchester. The debate in Dr. Baylee's school-room began, and soon an immense assemblage was formed about the place. The Roman Catholics threw bricks at the police and the spectators, and several of the former were most seriously injured. Later in the evening the real riot began. Signals appear to have been made by the Roman Catholics, which showed that they were fully organised for the affray. The police were systematically assaulted by showers of stones, and then a regular conflict began, the police being attacked from the houses whenever they ventured into the lanes inhabited by the Irish. This in itself is enough to show the preparation that had been made, for it is not likely that the Irish could have found stones to hurl at the police unless they had got them together beforehand. The fury of the battle may be imagined from the description given by the reporter. "The mounted police," he says, "with drawn sabres, were ordered to advance to the support of the borough police; the latter retired in good order, but the mounted men were frightfully cut up by thousands of stones showered from courts and windows of the houses, the horses became restive, and they fell back in great disorder upon the main body near Trinity Church." Notwithstanding the bloodshed and robbery, the magistrates declined to read the Riot Act and call out the military, who had been brought down, but who, for all practical purposes, "might as well have remained at Manchester." There was naturally "a feeling of surprise at the conduct of those who were in a position, had they thought fit, to quell the riot in half-an-hour." Eleven prisoners, including two women, charged with being concerned in the riots at Birkenhead, were brought up at the police-court next morning, and, after an examination, were sent off to Chester, where they will be examined again on Wednesday. Great excitement still exists in Birkenhead, and the conduct of the magistrates is severely blamed. The reporters of the *London Times* and *Liverpool Daily Post* were brutally attacked last Wednesday night, and the former lies in bed at home in a dangerous condition. Superintendent Hammond and the detective Burgess, who were so violently maltreated, are both progressing favourably, and strong hopes are entertained of their ultimate recovery.

Postscript.

Wednesday, Oct. 22, 1862.
THE GALE.

Upwards of 100 wrecks and casualties were posted at Lloyd's in the course of yesterday and the preceding day, and the telegrams which keep coming in from the various outposts furnish a sad addition to the already long catalogue of disasters. Scarcely any portion of the coast seems to have escaped the fury of the storm. Off Orfordness there have been one or two shipwrecks. The crew of one vessel were saved by the coast-guard mortar apparatus. The ports lower down the east coast are thronged with disabled coasters, and it is feared that sad havoc has been caused among the fishing-boats. There is but a poor prospect, it is feared, of the safety of the laden colliers which sailed from the Tyne on Saturday afternoon. Most of them were so heavily laden that it is thought they would go down like stones in the hurricane of Sunday night. At Liverpool the heavy gale of Sunday night continued on Monday night with scarcely less violence. At Southport the shore was strewn with wreck. A board had been washed ashore with the name of "Quaisa Rosa" painted on it. The ship *Leocadia*, from Baltimore, which took a pilot on Sunday off Holyhead, has not since been heard of.

Queen Victoria is still detained at Laeken by the boisterousness of the weather. Her Majesty will leave for England as soon as possible.

There is no foreign news of interest this morning. Last night's *Gazette* contains an order for a *congé d'élire*, empowering the Dean and Chapter of the metropolitan church of Canterbury to elect an Archbishop of that See. Her Majesty has been pleased, we are told, to recommend to the said Dean and Chapter the Most Rev. Father in God Dr. Charles Thomas Longley, now Archbishop of York, to be by them elected Archbishop of the said See of Canterbury.

THE REV. NEWMAN HALL ON THE AMERICAN QUESTION.—The Rev. Newman Hall delivered the first of a series of popular lectures in Surrey Chapel on Monday night. His subject was "America." Mr. S. Morley presided. The *Star* of this morning reports the lecture in full, and we are sorry to be unable to avail ourselves of it. The lecturer urged that in fact the whole cause of the dispute which has arisen is slavery. That being so, he asks on which side ought the sympathies of England to be enlisted—for the North, which has from the first been practically fighting for freedom; or with the South, which struggles to perpetuate slavery?

MARK LANE.—THIS DAY.

Fresh up to our market, this morning, the arrivals of English wheat were small, and the trade ruled steady, both for red and white qualities, at full prices. The show of samples of foreign wheat was extensive. The demand was not so active for any description; nevertheless, the quotations were well supported. Floating cargoes of grain were in moderate request, at full prices. The trade for barley was very firm, at fully Monday's advance of 1s. per qr. for malting qualities.

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The Terms for Advertising in THE NONCONFORMIST are as follows:—

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TO CORRESPONDENTS.

"Fides."—Next week.

"C."—His letter is too personal for publication.

"Justitia."—We have not space for the communication.

The second of the papers read at the Welsh Conference of the Liberation Society is unavoidably postponed.

We have received two letters respecting the proposed colony of coloured men from Canada, to be founded at Amboises Bay, under the auspices of the African Aid Society. Our correspondents are diametrically opposed both in fact and opinion, and each quotes official authority in his favour in reference to the site of this West African settlement. The opponent of the scheme (Mr. A. Innes) vouches for the following statement, which we deem it only right to give:—"There are hundreds of people now at the Cameroons, some of whom communicate with me almost by every mail; people in as high a state of civilisation as any that the African Aid Society can possibly obtain from America, and living in a state of semi-starvation from want of employment and the means to cultivate their lands. If one-third of the sum they propose spending in bringing people from America was given to those already in Africa it would do them incalculable benefit."

The Nonconformist.

WEDNESDAY, OCTOBER 22, 1862.

SUMMARY.

Two leading members of the Government have been prominently before the public this week, and one of them has reduced to its real importance Mr. Gladstone's hasty declaration that the Confederates had become a nation. If the British Government, said Sir G. C. Lewis, at Hereford, with characteristic caution, were to declare that the Southern Confederacy had constituted itself an independent nation, it would cease to act in accordance with international law. The war was still undecided, and until it was decided in favour of the Confederates, England could not recognise the South as an independent nation. The War Secretary also indirectly replied to the hints of the Chancellor of the Exchequer on the necessity of economy, by saying that there was little room for retrenchment in our warlike expenditure. The *Globe* has also backed up Sir G. C. Lewis by an oracular article on the necessity of European nations, while "explosive materials are piled up on all sides," holding themselves prepared "to meet the worst that may befall." It can hardly be doubted that on the question of economy there will be a division in the coming Cabinet Councils, and that Lord Palmerston will, as heretofore, carry the day. But the Prime Minister, though sorely tempted, evaded the most distant allusion to political subjects in his speeches at Southampton on the opening of the Hartley Institution. On that occasion, when the Earl of Hardwicke endorsed Mr. Gladstone's declaration that Jefferson Davis had formed of the South a great and independent nation, and again, when Mr. Lindsay, at Chertsey, talked, forsooth, of "the moral effect of the recognition of the Southern States," they were greeted with "loud cheers"—as though the consolidation of an oligarchy of planters, with slavery for its cornerstone, and with room for unlimited expansion, were a gain to humanity, and an occasion for jubilation to anti-slavery England.

These cheers will have a strange echo across the Atlantic where, apart from the gigantic conflict going on in slave-breeding Virginia, honourable schemes are being devised to people Florida

and illimitable Texas as Kansas was peopled. This is the redeeming feature of the President's equivocal emancipation proclamation. After all, it is not a mere pretence or party move. If the plans of Mr. Thayer and Mr. Hamilton for occupying the immense waste lands of these regions by free negroes and armed colonies of whites, described elsewhere, are carried out—and 5,000 men have already volunteered to go to Florida—the Slave Power will be hedged in by free communities on the south-east and across the Mississippi, and some steps will have been taken to make emancipation safe and practicable. These measures are, at least, adapted to avert instead of encouraging a servile insurrection.

Meantime, hostilities are suspended awhile on the Potomac, preparatory only, it is to be feared, to a more deadly shock of arms. In the far West, at Corinth, rendered memorable by the defence of Beauregard in the spring of this year, the Federals have gained what appears to be an important victory over the Confederates, under Generals Price and Van Dorn, which is likely to have no little effect on the struggle, as yet undecided, for the possession of Kentucky. One account, of course written with Northern leanings, says:—"The whole aspect of affairs has changed in the West. The scattered Federal forces have been gathered, and these, reinforced by the new recruits, will move at once on the enemy. It will not be long before the rebels must either face them in a great battle or turn their backs upon Kentucky, and leave the provisional Government they have inaugurated to take care of itself."

The Evangelical Alliance, like the Congregational Union, have been embarrassed by the American problem, and on Wednesday last had a lengthened discussion on the subject. It seems that the Paris Committee, who are beyond the influence of the *Times* and other English papers which entirely ignore the slavery question, wished their English friends to join with them in an address of sympathy to their American brethren in the North, with the view of encouraging them in their efforts to abolish slavery. This recommendation met with considerable opposition at the Alliance meeting. Sir Culling Eardley, the chairman, with his strong anti-slavery leanings, felt the difficulty of the case, and could only utter the vain wish that President Davis would meet President Lincoln's proclamation by a counter-proclamation, adopting gradual abolition. On the one side it was urged that slaveholders were excluded from the Alliance; that though the North had sins enough to answer for, on the question of slavery, it was not to be compared with the South; and that some deliverance was necessary because "the daily press of this country were taking for the most part a course in reference to the American war which would bring the English name into disrepute and seriously compromise the national character for truthfulness." On the other hand, it was contended that the South had constitutional right on its side; that it could hardly be said "slavery was abstractedly wrong as a Christian principle" (the Rev. T. R. Birks being responsible for this sentiment); and that to take sides with the North might help to prolong the fratricidal strife. A way was found out of the dilemma by the adoption of a skilfully-worded resolution, which declares "that the evils connected with the maintenance of slavery in the South, and complicity with those evils in the North, are one great cause of the civil war."

If our readers desire to see in complete action the ideal union sighed for by the Evangelical Alliance, they will find it in the account, copied from an Adelaide Church paper, of the funeral proceedings connected with the death of the respected Rev. T. Q. Stow. Judges, officials, clergymen, the Bishop himself, did not disdain to be present in order to show their respect for the memory of a good man, and the Dean of Adelaide actually preached a funeral sermon on the occasion. But then in South Australia—thanks in no small measure to the late Mr. Stow—complete religious equality prevails, and no irritating questions of Church ascendancy and state endowments trouble that fortunate colony. Fancy an Anglican bishop following to the grave the remains of a Dissenting minister who had been a zealous member of the Liberation Society! Would not the cry of "The Church in danger" resound throughout the land?

The gale of Sunday night proves to have been very disastrous around the coast. Admiral Fitzroy, of the Meteorological Department, gave ample notice at the sea-ports of the coming equinoctial storm, but his warnings were not everywhere regarded. At Sunderland, indeed, the Wear Commissioners culpably refused to raise the Board of Trade signals; while at Shields, in despite of the warning "cone," a large fleet of heavily-laden colliers put to sea on Sunday afternoon, and great apprehension is felt for their safety. Such infatuation is as unreasonable as it is fatal.

If Earl Russell were summarily dismissed by the Queen, Major Beresford installed in the Foreign-office, and a circular despatch issued, announcing that the foreign policy of the nation would remain unaltered, it would be a fitting parallel to the events that have taken place in Paris. Why M. Drouyn de Lhuys' circular should have been written, and why he should take the trouble to proclaim the Emperor's desire "to conciliate all interests concerned" in the Roman question, when the events that have happened speak so loudly, passes our comprehension. The delusion fostered by the new Foreign Minister of France is pithily exposed by the *Paris Temps*:—

How can it reasonably be expected that the Pope will abandon his *non possumus*, which has hitherto met with such remarkable success? M. de Lavalette and M. Thouvenel have twice put it solemnly upon record that the Pope would never cede anything. M. Thouvenel has warned the Holy See that, if it persisted in its "immobility," the French Government would be compelled to extricate itself from a situation which falsified its policy. The Pope still replied, *Non possumus*; and now, not our troops, but M. Thouvenel and M. de Lavalette retire! What nonsense to suppose that a fresh negotiator is likely to be more successful.

It is probable, however, that the new Minister's circular was issued to enable Signor Ratazzi to throw dust in the eyes of Italy, retain office, and continue to work out Imperial ends. In this aim we trust it will fail.

There is ominous news from China. The Taepings, finding they are treated as open enemies by the British, have made a fierce attack on Shanghai and burnt down the villages in the vicinity. They were, of course, repulsed with great loss. The incident is important as furnishing the Allies with the desired opportunity of openly taking the aggressive, and before many weeks are over we may expect to hear that Nankin, the siege of which has been entirely abandoned by the Imperialists, is closely blockaded by a French and British fleet.

THE COMMON TEMPTATION TO CONTINENTAL LIBERALISM.

M. VON BISMARCK, King William of Prussia's adviser, evidently knows the weaker side of his countrymen's character. Unfortunately, also, we are afraid, he is acquainted with the easily besetting sin of Continental, but especially of Prussian, Liberalism. He has thrown aside the Constitution as so much rubbish. He has asserted for the King and his nobles the right to deal as they please with the Prussian army. He has let it be understood in Germany that he contemplates the settlement of questions to the solution of which speeches and resolutions of majorities can contribute nothing, and which require the more forcible instrumentality of "steel and blood." His policy is evidently the common, but too generally successful one, of first stabbing constitutional freedom, and then offering a half-dismayed people, in its stead, territorial aggrandisement and military glory. It was by this process that the Emperor Napoleon reconciled France to the destruction of her free institutions. It is by this means that his adulator, M. Von Bismarck, hopes to achieve a permanent triumph over Prussian Liberalism. It seems that we are doomed to have another disturber of the peace of Europe, and that just when we had reason to hope that financial necessities had laid their restraining hand upon the aggressive restlessness of Napoleon, it is to be our unhappy fate to be worried by the ambitious flights of another eagle than that which symbolises the French Empire.

The Prussian Prime Minister appears to understand his work but too well. If there be one question which, above all others (save that of German unity, which is not yet ripe for solution), is well calculated to rouse the fanaticism of Prussians, it is the Schleswig-Holstein question. And it is one, we are concerned to say, which is quite as likely to fire the blood of the Liberal as of the Feudal party. It is now all but certain that M. Bismarck has persuaded King William the First to assail this weak spot in German political sentiment. The Danish Government, we are informed, has been recently affronted by demands from Berlin, compliance with which would be too humiliating for even a less independent State than Denmark to entertain for a moment. The mere presentation of them, and the peremptory tone in which they have been urged, are interpreted at Copenhagen as palpable proof that Prussia has determined upon pushing matters to extremities, and have hastened in that little Kingdom the most vigorous preparations for war. By an ostentatious display and, perhaps, a triumphant use, of his military power, the Prussian King, besides settling a question in which his subjects have long taken an almost unintelligibly lively interest, will be clearing the way for that military presidency over Germany to

which Prussians have aspired with all the fervour of a national passion—nor is there much room to doubt that in the event of success thus far, there will loom before the popular mind tempting visions of an enlarged frontier, and the unity which would have naturally grown out of free institutions and intimate political sympathies, as was the case in Italy, will be attempted, according to M. Bismark's prescription, "by steel and blood."

Such, in general outline, appears to be the political programme of the Royal and noble conspirators against constitutional liberty in Prussia—such are the advantages which Europe derives from the "divine right" of kings. How will the bait be regarded by Prussian Liberalism? We hope, but with much trembling, that the hook will be seen. The project is such a commonplace affair, the snare is so palpable, the retribution which will overtake popular complicity in this scandalous plot will be so swift and so sure, and the warnings of history applicable to the crisis are so numerous and pointed, that we cannot wholly surrender our trust that the Prussian people, intelligent and well read as they are, will not be prevailed upon to allow their passions to run away with their judgment. On the other hand, we cannot but be sensible of the fact that, as a nation, they have never yet dared or suffered much for internal political liberty—that their free institutions were not won by their own prowess—that their sentiment of loyalty to the throne has ordinarily overtopped that of pride in their own independence—that they are deeply imbued by hereditary and educational influences with military tastes—and, to crown all, that they have cherished as the fondest dream of their national life, a German empire, one and indivisible, under the sway of a Prussian dynasty. A similar "choice" to that of Hercules is before them. Liberty at home, or glory abroad, is the alternative offered them—self-government, peace and economy, or self-abnegation, war, and expenditure.

It is not to be concealed that the course of national virtue, if preferred to that of national aggrandisement, will be, for some distance at least, both steep and stony. The refusal to pay taxes illegally demanded for the maintenance of the army, must, in the first instance, entail upon the Prussian people serious inconvenience, and, in order to be effective, will require great unanimity. But there would be no room to doubt a speedy and happy issue from the fiery trial, still less the immense permanent advantage which the victory would give them. Europe will watch their conduct with deep solicitude, partly for the sake of her own quietude, partly in sympathising respect for the rights of peoples. It may be that, as in the instance of Italy, the Prussians are about to surprise the nations with a display of their powers of self-command, and that the most speculative, dreamy, and impractical people in Europe, will startle the world with a sudden demonstration of national wisdom and valour. O, that it may be so! But whether it be so or not, we may remark that, coupling the events which recently occurred at Berlin, with the course pursued until lately by Imperial France, the time seems to have come to ask with Garibaldi, whether some combination of free peoples cannot be organised by which European progress may be assured against the restlessness of monarchical ambition—or whether, in all time to come, the quietude, the well-being, and the social, commercial, and political development of society are to be put in peril by royal adventurers without the possibility of calling them to account.

THE PRO-PAPAL SHILLELAGH.

BRICKBATS and bludgeons are by no means novel weapons of public opinion. They have been employed for many generations, and on various sides. There have been Tory mobs and Radical mobs—political riots and religious riots. Heads and windows have been broken to the cry of "King and constitution"—in the name of Protestantism and Liberty—in the cause of King George and of Queen Caroline, of the Reform Bill, of Chartism, of the Corn Laws, and of Corn Law repeal. But there is considerable novelty in their employment upon English soil in the defence of the rights of the Papacy and assertion of the feelings of Catholics. The worst and most frequent cause of rioting in this country has been the Orange spirit—a blind, ignorant, and furious zeal against Romanism, or, at least, against Romanists. From the time of Titus Oates down to the year of the so-called Papal aggression, nothing has so influenced the passions of the vulgar, rich or poor, as the pretext that our Protestantism was, in some way or other, endangered by Roman Catholic arts and devices. Long after Parliamentary law ceased to persecute for religion, mob-law flourished its sling and staff against this harmless giant, who, in his

vigorous days, slew with fire and sword all who refused to do him homage. Bad as is our statute-book, it must be confessed that the spirit of a section of our population is worse; and that the civil power is needed to keep fierce sectaries from flying at each other's throats.

The violence of the Pro-papal rioters in Hyde-park and at Birkenhead is altogether inexcusable. However injudicious the Sunday meetings, they offered no pretext for an irruption of sticks and stones. Even the ignorance of an Irish labourer can hardly be proof against the perception of the right of Englishmen peaceably to discuss any public question—and if the religious instructors of these poor people were as candid as they are unctuous, there would be no mistake as to the objects of the Garibaldian agitation. Common honesty requires that Catholic prelates and priests, in their allusions to this matter, should acknowledge that the English friends of Italian unity have been the staunchest defenders of Catholic rights. It may be too much to expect the additional acknowledgment that, in Italy, neither Victor Emmanuel, nor Garibaldi, nor even Mazzini, design against the Pope the slightest personal indignity or sacerdotal deprivation. But while in London the most excitable of the Roman Catholic population are left in utter ignorance of such facts, and the archiepiscopal pastoral sanctions their spirit, while it rebukes their facts,—in Birkenhead even the right of discussion within a hired building is assailed by a ferocious multitude, armed even with deadly weapons, and policemen are severely injured in endeavouring to quell the riot. One of the priests of the locality ventures to suggest that the men who propose to make Protestant demonstrations in a Catholic neighbourhood ought to be prepared for the consequences. Such a suggestion is but too likely to be taken as a challenge, and the whole police-force of the district, with military aid to boot, would be insufficient to repress the contest between zealots mutually prepared for such an encounter. But the reverend writer probably meant nothing more than that it is indiscreet or worse to cause unnecessary excitement of religious sensibility. In that every reasonable man will agree with him. It cannot, however, be deemed a hostile demonstration simply to announce for discussion, in a society organised for such debates, a question that happens to produce special local excitement. It would, no doubt, have been mischievously imprudent to hold a great Garibaldi meeting in that quarter of Birkenhead which is crowded with Irish labourers. But the little "Parliament" of that town is in the habit of holding its sittings in that quarter, and it would be too much to expect that it should refuse to discuss a topic of universal interest because the people outside might take offence. To have evaded the subject, or to have removed the place of meeting, would have been a sacrifice of questionable merit—a surrender of right for the sake of peace that might have serious consequences. People must learn not to take offence. Even the most ignorant and stupid must learn from events—and an Irish mob is not invulnerable to the teaching of the fact that men are upheld by public authority in the right to discuss peaceably, and without set provocation, whatever topics they please. It is Englishmen and Protestants who need to-day the assertion of that right—to-morrow, as so often before, it may be Irishmen and Catholics. No one can tell how soon events may arise by which the liberties of the minority may be threatened, as now the voice of an almost universal sentiment is interrupted by riotous disorder. For the sake of all parties—for the common right of Englishmen and Irishmen, Catholics and Protestants—we shall do well now to uphold the right of free and manly speech. Some public counsellors advise that those who speak on such questions as that of the French occupation of Rome, should speak beneath their breath. The council is worse than ignoble. On every topic on which public opinion has the right to utter itself, it has the right to rise its loudest tones—to speak at any rate loud enough to be heard. We are no advocates of irritating criticism on foreign Governments any more than of intrusive interference with foreign interests. We would not instigate English writers or speakers to a tone offensive to the sensibilities of any party at home, or any Power abroad. But it is more than the right of a free people—it is their duty—to pronounce a just judgment on such an international event as the occupation of an Italian city by a French army. Policy requires that the judgment be pronounced in the language most likely to be effectual—persuasive or minatory, according to the nature of the Power at fault. France is certainly not to be threatened, but we do not despair of her being persuaded; and we desire for England the honour of inducing a sister nation, and friendly Government, to return to that path of justice which alone conduces to glory.

THE SOUTH AND MR. LINCOLN'S PROCLAMATION.

It was open to the few thousands of slaveholders who originated the Secession, and constitute *de facto* the Confederate "nation," to have met President Lincoln's emancipation proclamation by freeing their own negroes, or by the promise of some ameliorating measures that would have satisfied the opinion of Europe. If they had hinted at gradual emancipation, or even at the restriction of slavery within its present limits, there would have been a great body of Northern opinion to meet them half way, and only too great eagerness on this side the Atlantic to welcome their good intentions. That would have been received as evidence that, by separation, the Confederates desired rather their own independence than to tighten the bondage of several millions of their fellow-men, and extend it over regions yet free from the curse. But there has been no idea of the kind. That easy means of checkmating the North is not to be thought of. Why overthrow a "Divine" institution?

If these millions of negroes are so "cheerful and happy now;" if they are perfectly satisfied to believe that the Almighty has made a mistake in giving them faculties, feelings, and souls, and that they are doomed by Divine decree for ever to be live stock, without the rights of life, of family, of anything that humanity holds dear—then have their owners nothing to fear from the Federal proclamation. But the Southern papers conjure up the most dreadful pictures as the result of the missive of "Lincoln, the fiend." The slave "when unloosed is a savage," say the Richmond papers. Who has made him so, and would keep him so to all eternity? We do not approve the Northern scheme for effecting abolition, still less the motives which originated it. But the mode of its reception by the Confederates confirms the strongest allegations of abolitionists, and shows that the proclamation is not likely to be a mere *brutum fulmen*. It has been met by slaveholders in the spirit of slaveholders who commenced a slaveholders' war, and we cannot see how people with the love of freedom beating in their veins can, in this crisis, feel any sympathy with the South—by which is always to be understood *one-thirtieth* part of the population—beyond the pity that must be felt for the wrong-doer when retribution is overtaking him. Not by tardy justice to the slaves, but by the most savage measures of retaliation on the North, does the South respond to the Lincoln proclamation. Its provisions are pronounced to be "an outrage on the rights of private property"—that "property" being men, women, and children. Those who aid and abet them in obtaining their rights as human beings are to be "kept in hard labour until the termination of the war," and "Federal white officers training or commanding negroes on military enterprises against the Confederate States, or inciting slaves to rebellion, or pretending to free them under Lincoln's proclamation, shall, if captured, suffer death."

The slave oligarchy are sternly resolved, then, to stand or fall with their wicked institution. There is no faltering here—only dire apprehension and imprecations of vengeance. If the slaves endeavour to obtain freedom under the Northern proclamation, the *Richmond Inquirer* reminds them that "insurrection is their swift destruction," and recalls the incidents of a former rising when the insurgent negroes "were hunted like wild beasts, as they were, and were at first killed wherever found." "Give him his liberty," says the *Richmond Whig*, "and he will abuse it. He must be kept where he is, and as he is, if he is to be made useful. He must be kept down, otherwise he will be a rebellious and dangerous subject." This is, as we showed last week, the genuine, invariable Southern creed—never-ceasing denial of human rights to nearly four millions of God's creatures. We have it here in black and white from one of the principal Confederate organs. The reprisals recommended, and the sentiments avowed as a matter of course, are worthy of the great Slave Power—"that portentous incarnation of heathen hard-heartedness and lust," as Mr. Goldwin Smith vividly describes it, "whose advent certain classes in this country, out of their exceeding love of liberty, are welcoming with jubilant ecstasy into the civilised and Christian world."

The Confederate threats of vengeance and retaliation are of course intended to prevent the proclamation from being carried out after the first of January. What effect they are likely to produce upon the Federal generals and officers it is yet too soon to learn. That a portion of their troops are opposed to the President's policy, is clear from General McClellan's general order deprecating the agitation of the subject. At present, it might seem, Mr. Lincoln's decree can have little practical effect. But the panic of the South can

scarcely be misplaced. Though the emancipation edict is only a war measure, it cannot be revoked; and though it does not recognise the abolition of slavery as a principle, it inflicts a death-blow on the "domestic institution," so far as Northern opportunity avails. In the Border States it has met with less opposition than might have been expected. "The Border Slave State Unionists," says the correspondent of the *Daily News*, "though as a whole they doubt the wisdom of this measure, give the Government their hearty and unconditional support. A few slaveholders who really belong by sympathy and opinion to the South may now take sides against the Federal Government, but thus far the proclamation has made no essential change in the position of parties in the Border Slave States. The loyal Marylander or Kentuckian accepts it as one of the conditions of the war. Some of them even go farther, and hail it as the only complete and efficient remedy." In these States the proclamation will at once loosen the slavery system and accelerate the flight of fugitive negroes, which has already been proceeding on a large scale wherever the Federal armies have appeared. And it is remarkable that in these extensive districts we hear of no deeds of violence on the part of the fugitives, but only of their anxiety to escape. Though Missouri and Kansas now contain some thousands of free negroes, every account shows their peaceable tendencies, and their anxiety only to enjoy their freedom without thought of vengeance.

Nor is there any good reason for supposing, spite of alarmist predictions to the contrary, that the proclamation will be followed by the horrors of a servile insurrection even in the genuine Slave States. Where are the signs of the *Aceldama* which is the *only* idea now suggested in our leading papers in connexion with these millions of meek human beings? In the interior, of course, there is little expectation that the slaves will hear of the deliverance of their race promised by "Massa Lincoln." It is only on the outskirts of the Gulf States, where the North has planted its foot, that the message can reach the negro. And at all these places—Port Royal, South Carolina, and the Southern stream of the Mississippi in particular—the free negroes are already to be numbered by thousands. General Neal Dow, who commands the Federal garrison at Fort St. Philip below New Orleans, and has some five hundred slaves within his lines, reports that a great revolution is going on in that region:—

The masters now frequently send off their slaves as no longer of any value. Nowhere within reach of our troops will they work for or obey their masters; and for 70 miles between here and New Orleans slavery is practically extinguished. In some cases the masters hire their servants. Several masters have come here and asked permission to hire their servants who are at the forts to go and help them get in their crops. Of course I consent, and the servants go very willingly. Some plantations with large crops on the ground have no hands to harvest them.

He predicts as the result of the President's proclamation that the slaves in that quarter "will flock to our standard *en masse*." General Phelps, also, who commands on the Mississippi above New Orleans, speaks of the advent of fugitives within the Federal lines in large numbers, chiefly of negroes from Maryland, Virginia, and North Carolina, who had been sent South, "and were generally religious persons." Captain Davis reports in a similar strain of the negroes recently arrived in New Orleans from the Border States, and contrasts their intelligence with that of the resident Blacks. And here, by the way, we may remark, is valuable proof that the intelligence and religion of the negro are developed in proportion as he approaches the North. It is in the Gulf States that true Cimmerian darkness prevails, and that the genuine type of the wild beast described by the Richmond papers is to be found. There is nothing, at all events, in the above information, that suggests the idea of negroes "wading up to the knees in the blood of the whites," nor are such sanguinary excesses probable unless the South drive their slaves to despair.

It would appear that the first effect of President Lincoln's proclamation will be to induce the Confederates to follow the example already set by the Border State slaveholders, of sending their chattels to districts beyond the range of the Federal armies. How far that can be safely accomplished is doubtful. But upon the South rather than the North devolves the responsibility of the consequences that may ensue. The North may not desire emancipation, but their policy is introducing the thin end of the wedge that promises to rend to pieces the "domestic institution;" and we now know, beyond doubt, that the South is fighting to preserve slavery.

MULTITUDINISM AND MORALS.

"Corporations," we are told, "have no consciences." This is a rough expression of the sense of mankind as to the general effect of multitudinism on

morals. It is true in the main, but is apt to suggest to unreflecting minds something more than the truth. Multitudinism does not impair the vitality of conscience, but alters the standard of its judgment. In relation to individual actions, that is, actions for which, whatever may be the object, he who does them feels that he alone is responsible, the conscience of a man, so far as it is operative, looks for guidance to the simple abstract law of right and wrong. But in regard to actions responsibility for which is shared by many, conscience is tempted to look for the law of right and wrong, not in its essential and abstract form, but in that concrete form which is the outcome of the fusion of a large number of differing opinions. Now, no one will maintain that the reflection of truth and duty, even by individual minds, corresponds in every respect with the objective presentation of it to which it owes its existence. The copy is never in any case quite equal to the original. Somewhere or other the reflecting surface is ruffled and the image is blurred. The imperfection, however, does not show itself in precisely the same spot in every mind. The consequence is that when you attempt to combine into one image the various reflections of the same abstract law given back by several minds, almost every part of it is indistinct, distorted and confused, and the composite duplicate bears scarcely any discernible resemblance to the original. Under the influence of multitudinism, conscience is very apt to take this indefinite, blotched and blotted representation of law to itself as its authorised standard, and, without losing in any individual instance its vitality or power, to bring about results quite as disastrous to society as if it had wholly abdicated its functions.

The special tendency of multitudinism, then, it is important to bear in mind, is to substitute for a simple, definite, inflexible code of morals, an indefinite, chaotic, and variable representation of it. (We use the term "morals," not in its more restricted and technical, but in its widest sense.) And it is upon this special tendency that we wish to fix the attention of our readers; because it is not until individuals become aware of the precise manner in which multitudinism exercises upon them its deteriorating influence that they will feel the obligation of offering to it a conscientious resistance. The truth is, that one is scarcely ever sensible of setting at naught the authority of what is commonly described as God's voicegerent in the human breast while conforming his conduct to the general standard recognised and adopted by the vast majority of men about him. It is not that conscience has ceased to be a guide, but that it is taking its directions from a wrong quarter. For instance—in American society, we are told, children of both sexes cast off, at a very early age, all feeling of reverence for parental authority, and assume to command, rather than submit to be controlled. This unseemly habit, which reverses the instincts of nature, and treats the law of God as if devoid of meaning, is said to be universal. But we are not entitled to draw from this fact the conclusion that individual conscience, as affecting young people, in the United States, is less sensitive or less authoritative than it is in other countries where no such violation of natural feeling obtains—nor are we likely, by taking for granted that it must be so, to bring home to the delinquent any sense of the evil. Personal consciousness cannot be made to plead guilty to the indictment. The wrong has its origin in the perversion by multitudinism of the proper standard of morality in this regard—and it is only as this comes to be perceived that individual conscience can be stimulated into action upon the matter.

The fantastic and monstrous freaks which multitudinism is capable of playing, by thus blurring and confusing the true standards to which we should conform our actions, have been the favourite butt at which satire has let fly its shafts in every age of the world. Our own, assuredly, will supply us with an almost inexhaustible variety of illustrations. To begin with the lowest—namely, woman's dress. We venture to say that no woman, apart from the influence of multitudinism, would ever come to regard the modern style of attiring her person as a suitable expression of the graces which are specially distinctive of femininity. Until a comparatively recent date, our modern fair ones have been in the habit of looking back with wonder and shame upon the exaggerated and artificial follies of their fashionable great-grandmothers, and have found it difficult to realise the strange perversion of womanly taste which could have suffered the adoption of a hooped and hideous costume. Multitudinism has reconciled the most sensible and modest of the sex to a similar burlesque of the uses of dress, and has brought them not merely to tolerate, but to adhere with tenacious preference to a fashion which, whilst it must be a perpetual cause of torment to them-

selves, is also an undeniable nuisance to others. We have been given to understand that from the same foreign peak of society whence the universal amplitude of skirts descended, we are on the point of receiving a resuscitation of the uncleanly practice of powdering the hair. Possibly, patches of court-plaster on the face will recover for themselves their long-forgotten popularity, and our matrons and maidens, albeit "when undorned, adorned the most," will be dragged by French restlessness and extravagance through all that revolting routine of unpicturesque and misbecoming modes which they were wont to class among the barbarisms of a soulless age. We devoutly trust to be spared that humiliation—but it will only be by a determined resistance, on the part of good sense and good feeling, to the blinding influences of multitudinism upon individual judgment.

We might readily find another illustration of the deteriorating effect of multitudinism on morals, in the sadly loose practices all but universally sanctioned by the commercial world. The evil, however, is so obvious, and is so frequently adverted upon, and our own space is so limited, that we prefer leaving the field uncleaned, and searching for examples in less frequented quarters. We question whether commercial morality has suffered from the cause we have essayed to point out, to anything like the same extent as political morality. What hideous crimes are being perpetrated in the name, and with the tacit connivance, if not with the express sanction, of this nation! It is almost impossible to listen five minutes to the most casual conversation of respectable men on political topics, on 'change, in counting-houses, in a railway carriage, or even over their own dinner-tables, and in the hearing of their families, without being struck with the increasingly low tone of political sentiment that obtains amongst us. We seem to have abandoned every test of right and wrong but that of success. Our newspaper press, with here and there an honourable exception, panders to this vulgar and demoralising proclivity. Principles founded in reason, in justice, in Christianity, have come to be regarded as unworthy of a moment's consideration, and the policy that pays, not in the long run, as all sound policy will, but in immediate returns, finds general commendation, quite irrespectively of the violations of right it may involve. The dexterous statesman is preferred to the honest one—and clever hand-to-mouth legislation wins more favour than that which is wise and which aims at the permanent well-being of the people. How is this? Is individual conscience less alive than it was? We do not think so, and could cite no little evidence in support of the opinion. But we have shifted the common standards of judgment. Multitudinism draws out for us our code of political morality, and we need scarcely remark that it is a seriously defective one. We shall not do better until we get back to a devout reverence for abstract laws of right and wrong in their application to politics. Our corporate modes of thinking mislead and betray us. We give our locks to the scissors of Delilah, and lose our proper strength.

Shall we search for another illustration in fields ecclesiastical? Look at your next-door neighbour, whom we will suppose to be a religious man, well off in the world, upright in his dealings, courteous in his demeanour, friendly in his disposition, benevolent in his habits—a man of average understanding and culture. He is a Churchman. Mark, now, what mean and despicable, what tyrannical and unjust, things that man will do without scruple in obedience to the dictates of ecclesiastical multitudinism! He will compass sea and earth to make you, Dissenter though you be, bear part of the expense of the comforts and even luxuries in which he thinks meet to indulge during his attendance at the parish church—and he will try to persuade himself that he does it for the sake of the poor. He will indignantly resent your desire to enjoy the consoling ministrations of your own pastor at the burial of your dead in the grave-yard which is as much yours as his—and he will labour hard to convince himself that his churlishness is due to his veneration for sacred places, and his love of order. He will do a score of ill-natured, exclusive, and selfish tricks whereby he may uphold and demonstrate his sectarian ascendancy, and he will soothe himself into the belief that he does them for the sake of religion. When he takes his law of life from the Bible, he is all that you could wish him to be—humble, self-denying, honest, devout, liberal, high-minded, scrupulously just, earnestly spiritual; when he takes it from multitudinism, as he does in his ecclesiastical affairs and relationships, he is hard, bitter, mean, spiteful, careless of others' rights; intensely jealous of his own. Instances, unfortunately, are "plentiful as black-

berries." You may find them anywhere in England. And they mournfully illustrate the terribly deteriorating effect of multitudinism on morals.

The Grecian patriot, soldier, and statesman, when his words raised a shout of acclamation from the crowd, asked, "What blunder have I been guilty of? what folly have I spoken?" We, too, may well suspect the soundness of those verdicts which are not sustained by something better than the common opinion that happens to prevail around us. After all, there is "a law and testimony" which it behoves us to consult in every phase of life, and in all our relations; nor, be it borne in mind, is it either honourable or safe to "go with the multitude to do evil."

Foreign and Colonial.

FRANCE.

MINISTERIAL CHANGES.

The *Moniteur* of Friday publishes a decree appointing M. Drouyn de Lhuys Minister of Foreign Affairs, in place of M. Thouvenel, whose resignation has been accepted; also the following letter from the Emperor:—

My dear M. Thouvenel,—In the interest of the same policy of conciliation that you have so loyally forwarded, I have judged it necessary to replace you in the Ministry of Foreign Affairs. But I am bound to say that my esteem and confidence in you are in no way impaired.

I am persuaded that in any position you may occupy I shall be able to count upon your intelligence and attachment.

I pray you believe in my sincere friendship.

(Signed)

NAPOLÉON.

M. Drouyn de Lhuys has already occupied three times the post to which he has been appointed—first from the 19th December, 1848, to the 2nd January, 1849, when he was succeeded by Count de Tocqueville; the second from the 9th January, 1851, to the 24th of the same month, when M. Brenier was appointed to it; and the third from the 28th July, 1852, to the third May, 1855, when he was succeeded by Count Walewski.

The Marquis de Lavalette and M. Benedetti, the former ambassador at Rome, the latter at Turin, and both favourable to the Italian cause, have both retired. M. de la Tour d'Auvergne, (an Ultramontane) goes to Rome, and M. Sartiges to Turin.

It is believed that in consequence of the change of policy towards Rome both M. Fould and M. de Persigny tendered their resignations, but were induced to remain in office for the present more as a personal favour to the Emperor and from patriotic motives, than because their desire is changed.

The *Moniteur* of Monday morning publishes a circular, dated 18th October, addressed by M. Drouyn de Lhuys to the diplomatic agents of France abroad. In this circular M. Drouyn de Lhuys points out in what spirit he accepted the Ministry of Foreign Affairs, and states that the policy of the Emperor, indicated in his letter of the 20th May, recently published, has not changed, but remains animated by the same sentiments as heretofore for the two causes upon which he has lavished in equal measure tokens of his solicitude. The Minister concludes as follows:—"The Emperor's Government will continue to devote all its efforts to the work of conciliation undertaken in Italy, by entering into it without discouragement, as without impatience, and with a full sense both of the difficulties to be encountered and of the magnitude of its task."

The correspondent of the *Morning Post*, writing on Friday evening, says that the dismissal or retirement of M. Thouvenel arose out of a court intrigue at Biarritz. He alludes to "gentle influences," and says, that the Parisian journals, except *La France*, are ignorant of what is passing in the Ministry, but they will soon learn the serious crisis through which the country is passing.

It is asserted that the Corps Législatif will be convoked for the 15th January next.

Marshal Canrobert is appointed to the command of the military division of Lyons, and the Duke of Magenta to that of Nancy.

ITALY.

The King has signed a decree commuting the sentence of death passed by the tribunals upon the deserters from the Royal army into perpetual imprisonment.

Monsignor Cienatiempo, the Archbishop, has succeeded in escaping from prison at Naples.

Neapolitan brigandage is stated to be on the decline. Many of the brigands, finding their position becoming very critical, either from starvation or from the increased vigilance and energy of the troops, are giving themselves up to the authorities, preferring to run the risk of a pardon than incur the certainty of dying from want of food, or of themselves becoming food for powder.

Garibaldi's health continues to occasion great anxiety to all but the friends of the Pope. One writer from La Spezia goes so far as to express a fear that "it is too likely he will never leave the Varignano," and all others who should be well informed on the subject express their apprehensions, though not quite so broadly.

The news of the Ministerial changes in France created much consternation in Ministerial circles, and it seems probable that the Parliament will shortly be

called together to receive a statement from Signor Ricasoli. The *Discussion* throws the blame of fostering false hopes not upon the present but the late Prime Minister (Ricasoli), and adds "at present it is not by a Ministerial crisis, but by concord between all the fractions of the moderate Liberal party, that the strength and moral authority can be given to Italy which will cause entire justice to be rendered her by France and Europe." Other Ministerial papers protest that the Imperial policy in respect to Italy has not been changed.

ROME.

There have been reports, greatly needing confirmation, however, of the resignation of Cardinal Antonelli and Mgr. de Mérode. That the notorious Cardinal will relinquish office while money is still to be made in it will appear quite incredible in view of his notorious predilections and practices. De Mérode talks of leaving, it is said, in consequence of a decision come to by the Pope and Antonelli to endeavour to put a stop to the brigandage. The whole story is probably a *canard* of the voracious *La France*.

PRUSSIA.

The Liberal sections of the Berlin Chamber of Deputies have celebrated their dismissal at a grand banquet. The President and Vice-President of the Chamber, and nearly all the eminent and influential members of the Liberal party, were present. The greatest enthusiasm and resolution prevailed. Among other toasts given was that of the Press, proposed by Schulze-Delitsch, and responded to by the editor of the *Berlin National Zeitung*, who that very same day was sentenced to four weeks' imprisonment, without the option of a fine, for an article which appeared some time since in his journal, condemning the exercise of Government influence over the votes of officials. The hero of the late *coup d'état*, Count Bismarck, is described as having been in the most jovial and effervescent spirits on the evening of its accomplishment, full of jests and sarcasms for everybody.

Berlin is perfectly tranquil, although political passions are greatly excited. The members of the Second Chamber are returning to the provinces, where the opposition party is preparing to give them a triumphant reception.

A party of absolutists presented themselves before the King of Prussia last week as a deputation from the Conservative Society at Naugard, to give his Majesty assurances respecting the true sentiments of the Prussian people, so grievously misrepresented by the Chamber of Deputies. In reply, his Majesty, after a review *more suo* of recent events, said:—

I wish to conserve the constitution integrally to my people; but it is also my invincible determination to keep unimpaired the crown transmitted to me by my ancestors, and the constitutional rights of that crown; this is necessary in the interest of my people.

For this, as well as for the protection of the good things mentioned above, there must be a permanent well-constituted army, and not a pretended popular army, which, as a Prussian has not feared to say, is to be the support of the Parliament. I am firmly resolved to yield nothing more of the rights which have been transmitted to me. Tell this to your constituents.

You know now, and you understand, what I think on this subject. Let every one take pains to make this mode of viewing matters prevail as widely as possible. If this takes place, things will take the best turn. Almighty God has always watched over Prussia. He will also protect her in the future, for the future of Prussia is in this motto: With God for King and country.

Now that the Chambers are closed, the Government is proceeding with great severity against the political press. In a letter from Berlin published in the *Cologne Gazette*, we read:—"Last night the *Evening Gazette* was seized; this morning, the *Tribune*; this evening, the *National Gazette*. The *Augsburg Gazette* and the *German Gazette* were stopped this morning at the post-office. A strong military detachment mounts guard at Babelsburg, where the King is living."

DENMARK.

Earl Russell has addressed a despatch to the Danish Government, dated 24th September, a copy of which has been communicated to the Cabinets of Paris, Vienna, Berlin, and St. Petersburg, wherein his lordship expresses views very unfavourable to the Danish claims upon the German Duchies, states reasons which are considered at Copenhagen to be in contradiction with the views formerly expressed by England in official documents concerning the conflict between Germany and Denmark, and recommends the Danish Government to cancel the common constitution for the kingdom of Denmark and Schleswig.

In reply, the Danish Government has addressed a note to the English Cabinet, positively declining to accept the recommendations contained in Earl Russell's despatch.

PORTUGAL.

A general amnesty for all political offenders, no matter of what category, has been decreed.

The Duke of Loulé and the Duke of Saldanha have been reconciled, and the latter will enter the Ministry.

Lisbon is extremely and unusually festive at present. The city was illuminated on Wednesday night in honour of the birthday of the young Queen. Prince Napoleon, Princess Clothilde, and the Italian heir, Prince Humbert, are objects of enthusiasm everywhere. To excite in a different direction the curiosity of the Lisbon people the Japanese Ambassadors have just arrived in the city.

WEST AFRICA.

DAHOMIAN ATROCITIES.

A letter has been published from the commander of her Majesty's ship Griffin, describing the atrocities perpetrated at Dahomey, as witnessed by Mr. Euschart, a Dutch merchant residing at Pepé, who was obliged by the King to visit his capital. On the 6th July Mr. Euschart was brought to the market-place, where he was told many people had been killed the night before. He first saw the body of Mr. William Doherty (a Sierra Leone man), late a missionary and Church catechist at Iahagga. The body was crucified against a large tree, one nail through the forehead, one through the heart, and one through each hand and foot; the left arm was bent, and a large cotton umbrella in the grasp. He was then taken to the market, where the King was seated on a raised platform, from which he was talking to the people much "war palaver," and promising them an attack upon Abbeokuta in November. Cowries, cloth, and rum were then distributed. In front of the market-place rows of human heads, fresh and gory, were ranged, and the whole place was saturated with blood, the heads evidently belonging to some of the Iahagga prisoners who had been killed during the night, after having been tortured in the most frightful manner.

July 10.—The ground shook violently—evidently from the date, the effect of the earthquake felt at Accra. Mr. Euschart was at once brought to the market-place, where he found the King again seated on the raised platform, surrounded by Amazons. The King told him that the ground shaking was his father's spirit, complaining that "Customs were not made proper." Three Iahagga chiefs were then brought before the King, and told they were to go and tell their father that "Customs should be better than ever." Each chief was then given a bottle of rum and a head of cowries, and then decapitated. Twenty-four men were then brought out, bound in baskets, with their heads just showing out, and placed on the platform in front of the King; they were then thrown down to the people, who were dancing, singing, and yelling below; as each man was thrown down he was seized and beheaded, the heads being piled in one heap and the bodies in another; every man who caught a victim and cut off the head received one head of cowries (about 2s.). After all were killed Mr. Euschart was conducted home.

INDIA.

The total amount raised in Bombay for the distress in Lancashire is 25,000*l*.

A subscription has been set afoot on behalf of the widow of the late Mr. Mead, of the *Hurkura*. At Calcutta 16,000 rupees had already been subscribed.

Captain Ramsay, the lately appointed agent to the East India Cotton Agency of London, has applied to Government for a lease of a certain quantity of ground to be used for a cotton-depot on the line of railway in Berar, and his request has been granted.

It is in contemplation to build a grand arsenal for Central India, on the site of the village of Kirkee, to which the ordnance stores of every description from the Poonah, Ahmednagpur, and Belgaum arsenals will be removed.

The Nawab of Lucknow has been convicted of forgery by the Commissioner of Lucknow. He has been sentenced to a fine of 40,000*rs*. and to the forfeiture of all rank and title.

A great meeting has been held in Calcutta to do honour to Mr. Laing. The following are the chief resolutions adopted on the occasion:—

That recognising the importance of maintaining unimpaired the dignity of the Governor-General in Council, this meeting has seen with great regret the tone adopted by the Secretary of State for India in Council in several despatches to his Excellency in Council lately made public, and desires to record its opinion that the adoption of such a style in addressing the Government of India is calculated seriously to impair its dignity in the eyes of the people of this country.

That in the opinion of this meeting there exists at present no sufficient supervision of the expenditure in England of money raised by taxation in India, and that the same stringent inquiry should be made into the home expenditure for India as has already resulted in such satisfactory reductions in the Indian disbursements, the expenditure in England being in the opinion of this meeting susceptible of considerable retrenchment.

CHINA.

The following is a telegram from Shanghai, dated Sept. 4:—"General Ward's contingent has extricated itself from its perilous position, since which the rebels have made a fierce attack on this city, and burnt down the villages in the vicinity. They were, however, driven back with great loss. Prince Kung has been attacked with cholera. The Imperial army has disappeared from Nanking, leaving only a few war junks in this river. The Mohammedans at Shensi have revolted, committing great outrages upon the other religious denominations. Cholera is raging fearfully in the Northern provinces. Business is suspended at Newchang in consequence."

AUSTRALIA.

In Victoria there have been serious floods, in consequence of the heavy rains. Such a wet and cold winter has not been experienced for many years. The roads in the interior were almost impassable, and in some districts communication with town was entirely suspended.

The Lancashire Relief Fund amounted to 9,818*l*. 15*s*. 6*d*.

On the 18th of August, Sir Henry Barkly presented to John King, the only survivor of the Victorian exploring expedition, the gold watch and appendages awarded to him by the Royal Geographical Society. Mr. Landsborough, who had just arrived in Melbourne, after having crossed the continent, from the Gulf of Carpentaria, was present on this occasion, and gave some particulars regarding the nature and capabilities of the country through

which he had passed. So well adapted did Mr. Landsborough consider this new country for pastoral purposes, that he hazarded the opinion that within the next twelve months the whole will be in the occupation of squatters. Not a few settlers from the colony had already left, with the view of taking up some of the newly-discovered territory. Howitt has been ordered to return from Cooper's Creek, and to bring down with him the remains of Burke and Wills, when a public funeral—the last sad rite of a grateful country—was to take place.

In New South Wales the subscriptions to the Lancashire Relief Fund had reached 15,000*l*. The bill for the granting of 5,000 acres of land for experiments in cotton-growing had passed both Houses of Parliament. The Cotton Association were selecting farms on the Hunter River and in other districts, and had already commenced their operations. The notorious Gardiner was still at large, notwithstanding the unceasing efforts of the police to capture him. Heavy snow-storms had prevailed at Kiandra, where three men were lost, supposed to have been buried in the snow.

In South Australia also there have been heavy storms and floods, and committees appointed for raising subscriptions for the Lancashire operatives. Resolutions have been passed in the House of Assembly, requesting the Government to introduce a bill for the appropriation of two-thirds of the land fund for public works, and one-third for the encouragement of immigration. Since the passing of those resolutions, 25,000*l*. has been voted for immigration purposes. The Church Bill, introduced into the Assembly, the object of which is to give the force of law to the proceedings of the bishop in governing the Church, had been referred to a select committee. On the occasion of the funeral of the late Rev. T. Q. Stow, who died whilst on a visit to Sydney, and whose body was removed to Adelaide for interment, the Assembly adjourned out of respect to the memory of the deceased. The shops were also shut, and many thousands of people attended the funeral, which was the largest ever witnessed in this colony.

No less than 2,000 emigrants had arrived in Queensland. Notwithstanding this large influx of immigrants of the right stamp, wages remain unaffected, the new comers being gradually drafted off to the country districts which still cry out for more hands. An Acclimatisation Society had been established, under the presidency of the governor. Subscriptions in aid of the Lancashire operatives were being made, and the sum of 583*l*. had been sent home. Gold had been discovered in the neighbourhood of Ipswich. Discoveries of copper continued to be made in the northern districts.

FOREIGN MISCELLANY.

Prince Napoleon and the Princess Clothilde have arrived in Lisbon, where they intend, it is stated, to remain for a fortnight.

Advises from Newfoundland state that the aggregate catch of codfish this season will not be much above one-third of a good average one.

Sir John Bowring has arrived in Paris from the Hague, where he concluded a treaty of amity and commerce, on terms of complete reciprocity, between the Dutch Government and that of the Hawaiian Islands. Sir John is also accredited to the Emperor of the French by King Kamehameha IV.

The *Vienna Gazette* says:—"The ex-Queen of Naples has given an assurance to her mother, and to the King and Queen of Bavaria, that she required a few days of meditation and prayer, but after that pious exercise she should return to Rome to her husband."

The Prince of Wales and the Crown Prince and Princess of Prussia will shortly leave for Italy. The Princess will pass the winter at Catania, and on her return home will visit the principal cities of Italy. It appears that her Royal Highness will be accompanied to Sicily by the Prince of Wales.

LIBERATED SLAVES.—Application has been made to the United States Consul at Demerara for 1,000 liberated slaves, and that functionary has forwarded the application to Mr. Seward, the Federal Secretary of State. 3,267 Chinese immigrants were landed at Demerara during the years 1860 and 1861, at a cost to the colony of 82,000*l*. For that amount they could have obtained 27,000 liberated slaves from the United States.

THE PRINCESS ALEXANDRA.—A Copenhagen letter of the 10th says:—"Prince Christian and his family returned here yesterday from his journey. An immense crowd assembled at the railway-station to salute him, as well as his daughter, the Princess Alexandra, who is to be married to the Prince of Wales. The city of Copenhagen intends to make a magnificent present to the princess on the occasion of her marriage."

THE PATERNAL GOVERNMENT OF THE POPE.—It is notorious that there are under lock and key no less than 10,000 persons whose crime it is to have some aspirations after liberty. It is calculated that the support of these men requires a daily expenditure of 1,000 crowns—a pretty drain on St. Peter's pence, subscribed by poor deluded mortals who, in their simplicity, believe that they are giving to the poor and lending to the Lord.—*Letter from Rome.*

RAIL FROM NAPLES TO ROME.—A Naples letter says:—"Italy does not as yet reach Rome, but the railway from this place to that city does, and is definitely finished. An engineer of the Salamanca Company, M. Brokman, a few days back left Castellamare, by special train, and, after a few minutes' stay at the Naples station, left for Rome, where he slept the same evening, traversing for the first time the fine bridge over the Liri, which separates the two

States. The permission of Pius IX. is now all that is required for this new line to be opened to the public."

NANA SAHIB'S NEPHEW.—The *Times* gives an interesting account of the manner in which Rao Sahib, nephew of the infamous Nana, who has recently been executed, was captured. For a long time after the suppression of the mutiny nothing was known of him, until at last a Hindoo pilgrim, who had formerly had a quarrel with the Rao, recognised him in a secluded spot. He forthwith gave information to Mr. Macnab, Acting-Deputy Commissioner in the Punjab, and that gentleman at once took action. He obtained the assistance of a neighbouring Maharajah, and by a stratagem came upon the Rao, and captured him before the guards by whom he had surrounded himself could enable him to escape. His trial and execution speedily followed.

GARIBALDI MEETINGS.

A public meeting of the citizens of London was held on Friday at the London Tavern, for the purpose of expressing sympathy with General Garibaldi, and of protesting against the continued occupation of Rome by French troops. If any fears had been entertained lest there might be an attempt made to create a serious disturbance on the occasion, those fears were certainly proved by the result to have been wholly groundless, for the proceedings passed off, on the whole, with great regularity and order. The large hall was crowded to overflowing with a respectable audience, among whom there seemed to exist no element of discordance. The chair was taken by Mr. Western Wood, M.P., who was supported by Mr. P. A. Taylor, M.P., Mr. Whalley, M.P., Mr. Montagu Chambers, Q.C., Mr. Serjeant Parry, Mr. Samuel Morley, and others. Mr. SAMUEL MORLEY proposed the first resolution, viz.:

That this meeting desires to express its deep and heartfelt sympathy for General Garibaldi in his present sufferings, its admiration of the strength, integrity, and noble patriotism of his character, and its earnest hope that he may be restored to perfect health, and live to see the aspiration of his life realised in a free, united, and constitutional Italy.

In the course of a stirring speech he said he agreed that Garibaldi's recent attempt was a mistake; but he could easily apologise for it, because Garibaldi belonged, like himself, to the class of men who were impatient under wrong. (Loud cheers.) England herself might derive a healthy stimulus from the efforts and aspirations of that great man, for he believed at no time had there been less of consistent principle among our public men. The resolution having been seconded by Mr. W. CONNELL, Common Councilman, was also supported by Mr. P. A. TAYLOR, M.P. for Leicester, who was introduced to the meeting as a gentleman who had recently held personal communication with General Garibaldi. Mr. Serjeant PARRY moved:—

That this meeting declares its conviction that the French occupation of Rome is a violation of the rights of the Roman people and a direct infraction of the principle of non-intervention sanctioned by all the great Powers, and that its continuance endangers the real interests of France herself and the general peace of Europe.

The resolution having been seconded by Mr. MONTAGU CHAMBERS, and supported by Mr. S. BARKER, was unanimously carried. The third resolution, to send the resolutions to Earl Russell, was moved by Mr. MALLESON, seconded by Mr. F. LAWRENCE, and carried unanimously. A vote of thanks to the chairman having been passed by acclamation, the assembly quietly dispersed.

At Bath also there has been an enthusiastic towns meeting. Prominent among the speakers were the Revs. W. H. Dyer and R. Brindley.

Mr. Coningham and Mr. White, the borough members, both addressed a crowded meeting held on Tuesday at Brighton, and spoke in unmistakable language on the Roman question.

THE DISTRESS IN THE COTTON DISTRICTS.

Mr. Farnall stated at the meeting of the Central Executive Committee on Monday that the increase in the number of persons receiving parochial relief was last week 7,845, swelling the total to 176,483. It was stated that at Birmingham 6,000*l*. had been realised, and 2,000*l*. more expected. A vote of thanks to the committee and the working men of Birmingham was agreed to, on the motion of Colonel Wilson Patten. The Marquis of Lansdowne sent 100*l*. towards the maintenance of Mr. Birch's sewing-classes. The following grants were then made in reply to applications for relief:—Dukinfield, 500*l*., with an intimation that the committee hope that the amount of local subscriptions will be largely increased; Oldham, postponed; Ashton-under-Lyne, 1,000*l*.; Staleybridge, 800*l*.; Worsley, 300*l*.; Livesey, 100*l*.; Chorley, 300*l*.; Heywood, 150*l*.; Great and Little Munden, 200*l*.; Burrowford Booth, 150*l*.; Preston, 2,000*l*., with a hope that the inhabitants who have not given will subscribe; Glossop, 400*l*.; Stockport, 1,000*l*. It was resolved that the application for grants of clothing and materials from the depot be referred to the sub-committee, with power to allot clothes and materials this week.

On Friday the Lord Mayor's committee made grants of 3,050*l*. The week's receipts were about 6,000*l*. It was reported by the superintendent of the clothing department at the depot which has been established at the premises of Bridewell Hospital, Bridge-street, Blackfriars, that seventy-two bundles of clothing had been already received at that establishment.

In Preston, the vicar of the parish is chairman of the relief committee; all other ministers of religion are excluded. On this the *Daily News* special correspondent remarks:—

As a not unnatural consequence, the clergy of all denominations, shut out from the management of the common benevolence, apply themselves to the organisation of private efforts of usefulness. To exclude all ministers, under all circumstances, from a relief committee, is not to destroy, but only to evade, the dangers of sectarianism; and the partial sympathies, the petty jealousies, the small suspicions which would not dare to show themselves in a general board, or if they showed themselves would soon be shamed into silence, are left to flourish and to clash in every church and chapel and Sunday-school throughout the town.

In a letter to the *Freeman* the Rev. Arthur Mursell takes up the defence of the millowners against the indiscriminate attacks made on them. He says:—

It is true that many of our mills are closed entirely; but nine out of every ten of the owners of such mills pay all their hands at least one day's wages, and often two—although no work is done at all. Others are keeping their mills at work at a vast loss to themselves for two or three days per week, from no other move than to keep the operatives from idleness and want. These are not isolated cases, but may be confidently taken as specimens of the practical sympathy of Lancashire manufacturers with the unemployed working men. We do not see many of the names of the great employers of labour amongst us on the subscription list to the relief fund; but are we to conclude that on this account nothing is done by them in the work? I put it to the candour of any child who is capable of a sum in simple addition—who is the more substantial donor to this fund, the subscriber of two thousand guineas in one noble-looking sum, or the employer who gives, without looking for any equivalent, to each of the two thousand hands connected with his stagnant mill, two, three, or four shillings, as regularly as the Saturday afternoon comes round? I can mention establishments in this city and elsewhere, where this is regularly done, besides the untiring efforts of the kind-hearted wives and daughters of the merchants to which I have referred.

It is stated that the trustees of Lady Hewley's Charity have appropriated a considerable sum of money to the assistance of ministers who are sharing the distress of their congregations in the cotton districts. The money is placed at the disposal of Mr. John Crossley, Mr. Barber, of Manchester (Presbyterian), and Mr. T. Barner, M.P., who will make grants at their discretion.

Miss Burdett Coutts has given 1,100*l*. to the Cotton Districts Relief Fund.

The following is from a Manchester trade report:—"Spinners say a further decline of 9d. per lb. in cotton must take place before the mills will be likely to re-open again. Some spinners say they shall not recommence until cotton is down at 12d. per lb."

DISASTROUS GALE.

During the whole of Sunday night, and up to an advanced hour yesterday morning, an alarming gale raged over London. The wind, which blew from W.S.W., began to increase in violence shortly after five o'clock in the evening, but reached its greatest pressure between nine o'clock and eleven o'clock p.m. Many districts were flooded. At Dulwich, Peckham, and Camberwell, the water overflowed the market and other gardens, uprooting and destroying vegetables and shrubs. The low-lying lands adjacent to the Eastern Counties Railway below Stratford were completely covered with water, and considerable damage was done to property, several sheep being drowned near Tottenham. In some instances the roadways in the neighbourhood of Greenwich were so inundated that they were almost impassable. In many parts chimneys were blown down and some severe though no fatal injuries sustained. The river during the gale presented a most alarming aspect, it being almost impossible for small craft to remain afloat. There were many collisions of barges, &c. At Battersea, Lambeth, and other low-lying places, the water at high tide was forced over the banks, deluging many warehouses in the lower floors, and destroying a vast amount of property. The shipping in the Pool sustained a deal of damage, the loss of spars and injury to rigging generally being most extensive.

The effects of the gale have been most disastrous at sea. At Liverpool the ships in harbour fouled each other, with great destruction. A large American merchantman, the *Anne Hooper*, from Baltimore, took the ground; and the Southport lifeboat was four hours and a-half rowing the four miles to the Horse Bank, where she was beating. From this vessel seventeen lives out of twenty-three were happily saved. Another ship, without a soul visible, was on the bank; and a schooner, also derelict, was rolling about outside the harbour—first fruits of the night. From the channel similar accounts are arriving. The Western ports are thronged with shipping disabled or put back; two large barques are breaking up on the iron rocks of the Wight. Off Beachy Head, off Folkestone, and by the South Foreland, vessels have been seen to founder. In the Downs, where a large fleet was anchored, Lloyd's agent reports two ships to have gone down at their anchors and the fate of the crews uncertain. In the Tyne, in spite of Admiral Fitzroy's warning, a fleet of colliers persisted in putting to sea, but no definite particulars have been received of their fate. Ships and steamers are afloat all down the east coast. Tynemouth, South Shields, Scarborough, Great Yarmouth, and Lowestoft, report disasters; and there is no doubt that we have just suffered one of the most severe and destructive gales which has visited us these late years.

Literature.

ENGLISH NONCONFORMITY.*

The literary work of the Bicentenary has hitherto been done mainly by the United Bartholomew Committee or by local bodies, and the contributions of the Congregational Union Committee have been comparatively insignificant. It has, however, amply compensated for any former deficiencies by the issue of this noble Memorial volume from the pen of Dr. Vaughan. The work could hardly have been entrusted to better hands. His well-known interest in historic research, his special acquaintance with the men and times of the great Puritan movements, his thorough sympathy with the principles for which the Nonconformists contended so manfully, and his clear appreciation of the bearings of the whole struggle on our civil and religious liberties, all served to qualify Dr. Vaughan for the task he was called to undertake, and which he has executed with so much credit to himself and advantage to the cause of truth and freedom. He is the farthest possible from a blind and unreasoning partisan, but while he is everywhere candid and charitable towards opponents, there is none of that mawkish sentimentalism which, as Dr. Halley put it so forcibly last week, "would think it gentlemanly to take off the hat to the ghost of Laud," and find it in its heart "to make a charitable apology for Judge Jeffreys." For grasp of the points at issue, for broad and intelligent views, for manly utterance of principle and careful sifting of facts, his work is fairly entitled to pre-eminence among the year's Memorial volumes. It is more elaborate and comprehensive than Mr. Bayne's Introduction could possibly be, and is free from that rhetorical exaggeration by which that admirable sketch is occasionally disfigured; while it takes a wider range, and is marked by a more decided tone than Mr. Stoughton's volume. Instead of eschewing controverted points, it grapples with them in the most vigorous fashion, and altogether presents the case of the Nonconformists with a completeness and force with which it has rarely been put before. It is an excellent specimen of the historic monograph—in plan, simple yet logical—in style, easy and unaffected—the general character popular yet not superficial—in spirit impartial, yet not trimming—temperate, but not unfaithful—reverent to greatness, yet without a particle of that wretched hero-worship which defaces so many of our modern histories. We congratulate Dr. Vaughan on the good service he has done, and especially do we rejoice that maturer years have not exerted their usual conservative influence on him, but that his Dissenting principles appear even to have gained both in depth and intensity. We hope his book may have a large circulation; it is well fitted to nurture in the minds of Dissenting youth, not only a veneration for their illustrious ancestry, but a firm attachment to that great cause for which they witnessed so good a confession, to silence the shallow empirics who have recently been trying their prentice hands on our Church history, and could find no more promising task than to defile the tombs of the prophets whom their fathers slew; possibly to incline the minds of some who have been misled to more moderate and just views of English Nonconformity; and, at least, to teach the people at large that we too have our place in our country's annals, and that we have done something to give to our national character that strength and independence, and to secure for our national constitution that comprehensiveness and liberty by which it is so honourably distinguished. If this be accomplished as one result of the Bicentenary controversy, we shall feel that its excitement and toil, and even its bitterness, have not been altogether in vain. It is because Dr. Vaughan's volume contributes so directly to this end, because he has never sunk the Englishman or the Christian in the Dissenter, and without compromising a single principle or suppressing any truth, however unpalatable, has been able to preserve a tone so moderate, that we can give this book so hearty a commendation. It would be absurd to say that there are no points on which we differ, but certainly such are mere matters of detail on which we do not need to dwell, and which need not qualify our cordial tribute of approbation.

Dr. Vaughan goes to the very root of the whole controversy, of which the Ejectment was but one phase, when, after describing the simplicity, spirituality, and freedom of the early Church, ere the pastor had become a priest or the bishop a prelate, before religious zeal had given place to ritualistic formalism, or Christian liberty had been sacrificed for royal patronage,

he tells us that the whole subsequent history of the Church consists of two phases. "The first of these consists in a gradual departure from that more Scriptural standard of faith and feeling as seen in the subsequent history of Romanism; and the second consists in an effort to return to that standard, as seen more or less in the history of Protestantism, and eminently in the history of English Nonconformity." This is the rationale of the whole struggle, though but little understood by those Anglican champions who are continually employing weapons against Dissenters which may be turned against themselves with most fatal effect by their Roman Catholic adversaries. While a Protestant, so far as the Church of Rome and her authority are concerned, the High Churchman is himself a Papist to all Protestants besides, condemning himself by the very principles which he adopts for censuring Nonconformists. From the first, the Anglican prelates forgot that the only grounds on which they could justify their separation from the so-called "Catholic and Apostolic Church" were just as valid for the defence of the Puritan when he sought to proceed further in the same direction. While he rebelled against tradition and authority in matters of religion, and asserted the rights of the individual conscience, he could in his own vindication point to the example of the very men who opposed and persecuted him because he carried out their own views to their legitimate consequence. No position could have been more inconsistent than that of Elizabeth and Whitgift, Charles and Laud, Clarendon and Sheldon, but with them the right was little—they had the might on their side, and that might was employed with an unbending resolve and a relentless severity.

Dr. Vaughan has, in a succinct and instructive sketch, brought out the great features of this conflict. He traces its beginning in the Middle Ages. In the constant disputes between the Papal and royal powers relative to patronage and supremacy—in the spiritual feeling which gave birth to the religious orders—in the voluntarism of the Mendicant Friars, who, in their better days, were not only "poor men preaching to the poor, but laymen preaching to the laity"—in the denial of the Divine right of tithes by Franciscan and Carmelite friars, which led, even at that early period, to voluntary controversies,—our author finds influences that were silently affecting the minds of the people and preparing them for better things to come. We greatly admire the truly catholic spirit in which he has dealt with this part of his subject, and only regret that want of space prevents us from following out carefully those tracks of light in the prevailing darkness which are here indicated. We cannot forbear from quoting the concluding summary:—"It will be seen, then, that religious life in the middle ages was exceptional, so much so that it is sometimes difficult to know where to find it. Everywhere it comes, not so much from the action of authority as from spontaneous influences—from light struggling through the darkness, from free impulses casting off the abounding restraints. Error is mixed with its truth, the not-good is mixed with its good, but the true and the good are there. To the men who must think and must be honest—honest in the sense of being faithful to their inward light—those long dark days were full of evil. Sovereigns and priests divided the dominion of body and soul between them, and in either department of rule were ready to visit divergence from the prescribed course of action or thought with the provided penalty. But the power of endurance was to be on the side of right, and the time in which the right should successfully claim its own was to come."

That time, indeed, is yet in the future. It is sad to mark how often the streaks of light are lost in thicker clouds of darkness—how many precious seeds were doomed to perish—how movements that began well soon degenerated from their pristine character and came to bear the stamp of the prevailing corruption—how much of the old leaven the Reformation failed to purge out—how hard the trial through which our great ancestors had to pass—and how far we are even now from having accomplished that return to primitive simplicity which it was the grand aim of Puritanism to secure. We rejoice that we have liberty of speech and action, and cannot but feel deeply grateful to the men into whose labours we have entered; but much requires to be done before sacerdotal arrogance is humbled, the usurped dominion of the State in the Church overthrown, and the spiritual truths of the Gospel purified from the corruptions of ritualism. To understand, however, the greatness of the work that has been done, we must appreciate the strength of the antagonistic influences. It is from a failure to estimate these aright that the judgments formed relative to the Puritan controversy are often so one-sided and unfair. Men have been blamed for needless scrupulosity about trifles, and it has been forgotten that

these so-called trifles contained in themselves the essence of the very errors against which they were contending, and that they were the more dangerous from the fact that these errors were in harmony with some of the strongest feelings of human nature. Dr. Vaughan has dealt with this subject in the spirit of a calm and philosophic observer.

"In this controversy, the Nonconformists of 1662 and the Puritans before them, were right, and their opponents were wrong. Not that religious ceremonies are without value. Our social relations, and our political relations, have their forms, which are significant of ideas, and which are perpetuated on that account. The pressure of the hand and the bowing of the head, the installation of the knight and the crowning of the king, are social and civic ceremonies. It is natural, accordingly, that there should be something of this nature connected with religion. But in religion, if ritualism has its use, its history is, to a large extent, a history of its abuse. This abuse has, in fact, been so common that error in this direction may be said to constitute one of the besetting sins of humanity. There are tendencies in man which make religion in some form a necessity of his nature, but it is no less certain that there are tendencies in him which ensure that the religion commonly chosen by him will not be a spiritual religion. The result has been a compromise. Man becomes religious, but his religion is a formalism. It is not an inner life but an outward observance. It consists not in what a man is but in what he does. The seen takes the place of the unseen. To be ritually accurate is to be religiously safe."

It was in resistance to such powerful tendencies that English Puritanism contended so long, and so well. Its advocates failed, indeed, to see the true issue of their own views, and in this respect were less sagacious than the monarchs and statesmen to whom they were opposed, and who clearly perceived that the triumph of such notions was utterly inconsistent with the retention of that supremacy, for the sake of which alone the State was content to extend to the Church its patronage and support. Unconsciously to themselves, these men were striking at the very root of that State-Churchism, beneath whose wings they were seeking to find a shelter; and the story, as told by Dr. Vaughan, is a testimony to the correctness of the views taken by those who, at the commencement of the Bicentenary movement, said that the moral to be drawn from the whole was the evil of all legislative interference in matters of religion. It is neither necessary nor possible for us to recapitulate that story here, but, assuredly, the more closely we study it, the more are we filled with admiration of the heroism and endurance of the men of 1662. We are not so partial that we cannot see in them great mistakes—that they were often logically inconsistent, narrow, and dogmatic, we do not deny—we mourn over the imperfect ideas of religious liberty which they avowed, and we look in wondering pity on the simplicity which so often betrayed them into the hands of their adversaries. But what are all these compared with that loyalty to conscience which they discovered? Among them all, there is not one more provoking than good old Baxter. His intense love of a discussion, however inopportune might be the season, his utter want of practical sagacity, his tendency to find out points of divergence from everybody, are frequently very irritating. By his too great readiness to enter into conferences which the bishops had only contrived as a snare, by his preparation of a new Liturgy, by the overstrained subtlety of some of his exceptions to the Book of Common Prayer; and perhaps, above all, by his ill-timed and mistaken speech against the toleration of Romanism, he materially injured the cause he desired to serve. But his are the errors of a sincere, simple-minded, truthful man, the very guilelessness of whose nature prevented him from suspecting the craft of others. Compare him with Clarendon, or Sheldon, or Morley, and while the contrast reveals to us more fully the true nobility of his character, it makes us cease to wonder that he and his friends were so thoroughly worsted in their encounter with men who were masters in all the arts of diplomacy. Of such defeat, however, they had no need to be ashamed. They believed the word of a prince, and it was broken—they expected to find in an English minister a man who had some sense of honour, some regard to right, and some love of freedom, and they met with one of spirit so tyrannical and vindictive that he was willing to descend to any intrigue, however mean, and sacrifice any right, however sacred, if only he could consolidate the fabric of despotism, or wreak his vengeance on his enemies—they looked to Christian bishops for a display of charity and truthfulness, but, instead, they were assailed with petty, crafty, arrogant superciliousness, and heartless mockery. For all this they were unprepared, and so they came off defeated; but the disgrace rests on the victors, and not on the vanquished. Dr. Vaughan's account of the discussion is one of the most interesting portions of his work, and gives a clearer idea of the whole than can be had elsewhere.

The favourite plea with those who have assailed them of late has been that they only received the same measure which they had

* *English Nonconformity*. Bicentenary Memorial Volume. By ROBERT VAUGHAN, D.D. London: Jackson, Walford, and Hodder.

previously dealt out to others. With unblushing audacity clerical lecturers have talked sometimes of six, sometimes of eight, and occasionally even of ten thousand clergymen, who were sequestered during the civil wars. The impudent falsehood has been so often reiterated that we believe many of the men who propagate it have actually come to believe it themselves, and there is no doubt that the whole party regard it as a grand point in their favour. Dr. Vaughan has taken great pains to demonstrate the fallacy of the assertion. As to the alleged numbers of the expelled Episcopalians, he took as the basis of his reply the established fact that only a few hundreds returned to claim their livings at the Restoration, and from this showed, on the authority of an eminent actuary, that the number originally ejected must have been greatly below the lowest computation made—that, in fact, 2,000 would be a very high estimate, that is, that had 2,000 been expelled in 1644, there ought, by the ordinary laws of mortality, to have been a much larger number of survivors in 1660 than actually came forward to claim the livings. To this the *London Quarterly* (Wesleyan) *Review*, in an article whose spirit we do not care to describe, replied, with an almost incredible fatuity, that a large number were not ejected till nearly ten years after. The writer did not perceive that he was only making Dr. Vaughan's case stronger. If our Wesleyan friends are content that some of their leaders should place them in a position of miserable subserviency to the Church, we cannot help it, but we would suggest that it would be well for themselves that their zeal should be according to knowledge, and that the men who discuss such topics should at least understand some little about them. The *Quarterly Review* answered after its own fashion, suggesting that Dr. Vaughan and the actuary had forgotten how many of the clergy had been starved, and had not calculated the difference resulting from the remarkable fact! To this the doctor replies:—"This is in fact to say that six out of seven of the deprived clergy, who died between 1640 and 1660, died of want! We are constrained to ask, what was that overwhelming majority of rich nobles and rich gentry who came into such prominence in the Parliament of 1661, about, to allow the ministers of their venerated and immaculate Church to perish around them after this manner? Further, what a race of imbeciles must those 3,000 perishing clergymen have been, to have been incapable of doing anything to save themselves from such an end! What reproach could be greater than the reproach which is thus cast both upon the clergy and laity of the English Church? The ejected Nonconformists suffered much, but not at all after that manner. The Government killed off many of them by imprisonment, but we doubt if a man among them died from want."

Our readers will feel that Dr. Vaughan's position as to the number remains unshaken, and, in fact, we do not see how it can be shaken. Incidental circumstances confirm it, as he shows in a very elaborate and conclusive note in the appendix to his volume. By a computation made by Mr. Withers, an Exeter clergyman of the time, and quoted by Calamy, it is shown that in Suffolk, Norfolk, and Cambridgeshire, there were 1,398 parishes and 253 sequestrations. If this proportion ruled throughout England—and there is nothing special in the cases selected—9,284 livings would give less than 2,000 deprived clergy. In Devon, Mr. Withers's own county, there were 394 parishes and 139 sequestrations, from which at least 39 must be deducted. Such figures are quite at variance with the extravagant statements of Walker. As to the grounds of their ejection, Mr. Davids, of Colchester, who has gone carefully through the records for the county of Essex, "cannot find that any clergyman was sequestered for Episcopacy; no man for the Protestation only, for the Covenant; no man only for the Prayer-book; no man only for Royalism. Livings only were sequestered, either because the incumbent was incapable, or because he was immoral, or because he was malignant, aiding and abetting treason to the State; or because he had abandoned his cure and left it unprovided for, for some considerable length of time; or else, because he was a pluralist, in which case he was still permitted to retain one benefice." What was true of Essex was no doubt true of the country at large, and what we know relative to some eminent sufferers fully confirms this idea. They had generally drawn down upon themselves the vengeance of the triumphant Parliament by their active opposition. But they who would thoroughly understand the case must study Dr. Vaughan's careful and exhaustive reasonings for themselves. To those who justify the course adopted towards the Nonconformists by the previous ejection of the clergy, his reply is strong and decisive:—

"It may be said that in all this they were only reaping as they had sown. But the case was not so. The sequestered clergy in the late times were displaced as

being immoral, incompetent, or as State-Church ministers who would give no pledge of allegiance to the State. But no charge of this nature was brought against the men ejected in 1662. No man whose opinion is entitled to the least consideration will question the general piety of these men. In regard to competency it was their strength in that respect, and not their weakness, which had made them so obnoxious; and there was not a man among them who was not prepared to bind himself by oath to all the duties of a good subject. The Conformity which had been imposed by means of the Directory was light as air compared with that imposed by the 'unfeigned assent and consent' of 1662 and by the clauses which embraced reordination and passive obedience. Compared with these provisions, even the League and Covenant, as it was adopted in England, becomes comparatively liberal. No fifth, moreover, from his former cure was to pass into the hands of the ejected, under Charles II., and no office of tutor or schoolmaster was to be open to him. Had the vengeance inflicted been merely an eye for an eye, and a tooth for a tooth, that would have been bad enough, remembering by whom that law of retaliation had been condemned. But the vengeance of 1662 was carried much further."

How far it went we cannot now trace. We refer our readers to the volume that they may learn how severe the persecution from which our fathers suffered—how the ribaldry of the jester and the falsehood of the spy were alike employed against them—how judges browbeat any who dared to appear as witnesses in their favour and bullied the juries who showed any unwillingness to convict them—how they were thrust into miserable prisons, or mulcted in fines it was impossible they could pay—how Jeremy White carefully compiled a list of 60,000 sufferers, 5,000 of whom died from their sufferings, and yet nobly refused to give it to James II. that he might use it against the Anglican Church in the interests of Popery; choosing to destroy it rather than surrender it for such a purpose—how they refused to become the instruments of James II. in his attacks on the Protestant Establishment, and how basely they were requited—and how, despite of all, Nonconformity grew to be a mighty power in the land. Yet the injury done to Dissenters was not the only evil resulting from that Act of Uniformity. As our author well says, "It becomes us to look at this spectacle, exhibiting terms of conformity so literal and rigid on the one side, and modes of subscription so lax and meaningless on the other. The extent to which this nation has been demoralised by the policy which placed her clergy in such circumstances exposing their integrity in the gravest matters of their vocation to so much unavoidable suspicion, the Omniscent only can know." Here are shadowed the worst consequences of this iniquitous Act—consequences that can neither be mitigated nor removed by the clamours of men interested in the perpetuation of a system which lays the Establishment open to the reproaches of infidelity, and renders her utterly powerless for the vindication of the truth against the assailants to be found even within her own pale. In conclusion we can only express a hope that Dr. Vaughan's volume will have a wide circulation. The publishers have fulfilled their duty by presenting it in an elegant form at a very low price, and we trust that it will not only have many Dissenting readers, but that it will find its way into other circles—that Evangelical clergymen may have an opportunity of learning more of the policy of which, during the past year, they have been such zealous champions—of admiring once more the honesty of Charles, the meekness of Clarendon, and the piety of Sheldon—of studying the refined and ingenious benevolence of the Five Mile Act—and of finding out the exact points of difference between themselves and the men whom the Act of Uniformity was intended to expel from the Church.

BRIEF NOTICES.

Mick Tracy, the Irish Scripture Reader. A Tale of Facts. By W. A. C. (London: The Book Society, 19, Paternoster-row.) The "Book Society" should not have allowed this author to come before the world with such a silly preface. To say nothing of the unnecessarily modest assurance that W. A. C. "would not, indeed dare not, pretend to Bunyan's genius;" there is something pitiable in that evident susceptibility to criticism which is always the secret of the frightened boldness of "who cares?" Addressing, with sham ease and contempt, "the gentlemen whose trade it is to take notice of and criticise literary perfections and imperfections," the author tells them, should they "condescend" to notice his book, and "discover numerous faults" and "tell the world about them," that he, "so far from lamenting this, will think it matter of joy, seeing it will serve to advertise the Book,"—book, with a capital B. After such nonsense the wonder is to find "the Book" worth anything at all. And yet it is really readable; and in many respects very good. It has a true and intimate knowledge of Irish character; and has the racy humour and mother-wit of that strange rich nature which false religion and social neglect have so greatly warped and degraded, and which in conventional representations is so often only caricatured. The incidents of the tale are diversified and romantic—to some will seem improbable, although the serious purpose and right spirit of the story give some guarantee of the

truth asserted for them. As illustrating the demoralising social influence of Popery, and as calling attention to a most devoted and laborious class of men who are faithfully seeking to promote the evangelisation and renovation of their country, the book deserves all that warm sympathy and approbation which its preface does all that it can to repress and destroy.—*Instrumental Strength: Thoughts for Students and Pastors.* By CHARLES STANFORD. (Jackson and Walford.) An Address delivered at the Baptist College, Bristol:—very characteristic of the author, setting forth "in frank and simple speech, certain facts and principles, the value of which he had himself tested." It urges with brotherly feeling and manly sense, and with much freshness and power, many important thoughts on ministerial acquirements and cultivated faculty, as the "instrumental strength" of the Christian pulpit; and is well fitted to deepen the impression of its own pregnant and solemnly truthful words—"no Christian man has less influence than an unqualified minister."

THE QUARTERLIES.

The *British Quarterly* deals, as usual, with a wide range of topics, with that fulness and exhaustiveness which only a quarterly can command. The first two articles—"Muir's Life of Mahomet," and "The Letters of Mendelssohn,"—will please the general reader. "Gibraltar and Spain" is a useful condensation of Captain Sayer's History of the great Mediterranean fortress, but concludes with some flippant allusions to "the small and crochety school of politicians," meaning Mr. Goldwin Smith and those who advocate the surrender of Gibraltar. As the Oxford Professor's cogent arguments are not answered, vulgar sneers might at least have been spared. The next article is a very interesting and welcome history of "French Protestantism," and a survey of its present position. Although the subsidised Reformed and Lutheran churches are, to a great extent, sunk in apathy and impregnated with Rationalism, Protestantism is on the increase in France, and large numbers of Roman Catholics have during the last decade embraced that faith. This is owing mainly to the rise and progress of a true Nonconformist party, represented by such eminent men as Vinet, St. Hilaire, Professor Reuss, and De Pressensé—men who, imbued with Evangelical sentiments, have been the means of diffusing a new spiritual life through the Protestant community, and of agitating in influential periodicals, such as the *Revue des Deux Mondes*, the *Revue Chrétienne*, and *Le Temps*, the Protestant daily paper, the question of the separation of Church and State. Quotations are given from eminent Protestant writers, which, as the reviewer says, "show the peculiar tenor and verve of French thought on subjects with which English Nonconformists have grown familiar, and will prove, better than any assertions could do, the profound and thorough comprehension of these subjects, which the most eminent French thinkers have obtained." We pass over papers on "Medieval Preaching" and "Illusions and Hallucinations"—the latter full of curious information—in order to speak of the last article, "The Church of England in 1862—What Next?" The writer commences with an analysis of Dr. Lushington's judgment, and a statement of the consequences it involves. The decision is spoken of as, on the whole, a decided triumph for the Rationalistic section of the clergy. After a criticism of the views of the Broad-Church party, as expressed in "Tracts for Priests and People;" and of the Tractarians, the writer thus strongly describes the position of the Evangelical clergy:—

"We see, then, that such is the condition of the law in our Established Church, that men in that communion may Rationalise so far, on the one hand, as to become little better than Deists; or may Romanise so far, on the other hand, as to become little better than Papists, and still be accounted good Churchmen. The Evangelical party, inheriting the sound Protestantism which has descended to them from the English Church under Edward VI., and from the great majority, and especially from the more learned portion of the English clergy under Elizabeth, have their place between these two hostile parties. We cannot envy their position, crucified, as they must account themselves, between two thieves. Nor is their condition one of suffering merely. How can we acquit them of guilt? The Scripture, 'Be ye not partakers of other men's sins,' must have some meaning, and where can it have meaning if not in this connexion? We speak confidently when we say, that in the absence of the Evangelical party in the Church there would be no Established Church. The good they do directly cannot be severed from the evil they do indirectly. We see that, according to present law, the State is destined to give its endowments and its prestige in favour of sending a mixed flood of scepticism and superstition over the land; and this soul-destroying pestilence is to come, not as a temporary visitation, but is to take with it the permanence of law. For all this our Evangelical clergy must be held responsible so long as they do not take action against it. If they did not uphold it, it would not be there."

The article, after reviewing the ecclesiastical differences of the Church of England and the increasing want of manliness and fidelity on the part of the Evangelical clergy, winds up with the following prediction:—"From all this Dissent—not only Nonconformists, but 'Anti-State-Church Dissent—must gather strength, until society itself, at some favourable juncture in its affairs, shall learn to ask whether, if this be the best form in which the State-Church principle can be carried out, the principle itself is not a mistake, or at least a principle which society with us has outgrown, and which had better be dispensed with."

The *Westminster* also reviews Dr. Lushington's judgment, shows with much power the bondage to which the clergy are reduced, and calls upon the laity to come to their help by demanding the "release of the bishops" and clergy as an order from an unmanly and unchristian infliction, viz., subscription. The *Westminster* reviewer's proposal is to reduce the whole of subscription to this single article—"I am willing to use the formularies of the Church into the ministry of which I seek admittance," and next, to vest in every bishop regulated powers for relaxing the severities of the Liturgy to his own clergy. He is careful to explain that he is no enemy to the Establishment, but desires "a truly National Church, which should grow with the growth of the national mind," and unfasten from the necks of the clergy "loads of opinion which even Puritans and Bibliists cannot receive." According to present appearances, however, stupid and obstinate conservatism is, the writer fears, preparing for the overthrow of the Establishment. If there be no alternative between the latitudinarian plan of comprehension and the present absurd system, we think he is right. The present number of the *Westminster* is far above the average in merit. We have already referred to Mr. Mill's weighty article on "The Slave Power." There are also readable papers on "The British Sea-Fisheries," "Railways: their Cost and Profits," "Gibraltar," "The Encyclopædia Britannica," and "Idées Napoléoniennes: the Second Empire." "The Religious Difficulties of India" has no reference to Christian difficulties, but to a plan which the writer has discovered for conserving the Hindoo religion. He proposes—and the suggestion indicates the animus of the article—that the Brahmins should form a synod, which, by digesting a canon of "sacred texts essentially Vedic," should "prove" to the world at large that they may possess one containing doctrines and sentiments as good, moral, and "elevated, as that of any existing creed."

The *National* has two articles on ecclesiastical or theological topics. The first discusses Dr. Dollinger's book on the Papacy, and comes to the conclusion that the Pope must inevitably surrender Rome and choose a residence elsewhere, but that it is not improbable that after a more or less lengthened wandering the Papal See may finally return to its old habitation. "Science, Nescience, and Faith," is mainly an examination of Mr. Herbert Spencer's new system of philosophy, which is discussed with much ability and acuteness. "Without positive apprehensions," says the writer in concluding his strictures on this religion of negations—"without positive apprehensions of a Better than our Best, of a Real that dwarfs our Ideal—of a Life, a Thought, a Righteousness, a Love—that are the Infinite to our Finite—there is nothing to reverse, nothing to decide between despair and trust. To fling us into bottomless negation is to drown us in mystery and leave us dead. True reverence can breathe and see only on condition of some mingling and alternation of light and darkness, of inner silence, and a stir of upper air. Nor do we believe that any of the appropriate effects of 'true Religion' can outlive the simple trust in a Personal Ruler of the Universe and Human life." The titles of the remaining articles are "Dupleix," "Herodotus and his Commentators," "Mr. Clough's Poems," "Napoleonism," "Thomas Chalmers, A. J. Scott, and Edward Irving," the "Diary of Vernhagen von Ense," "Mr. H. Taylor's new Drama," and "Political Opinions in the Northern States."

The *London Quarterly* appears under the auspices of a new publisher (Mr. H. J. Tresidder), and in a new form. The first article, which describes the triumphs of Methodism in Cornwall, indicates that the Review remains in the hands of its former conductors. With the exception of an elaborate paper on Bible-classes, the remaining topics are of general interest. They embrace a learned disquisition on Ferns, an essay on "Jurisprudence, a review of Irving's Life, and copious extracts from "The minor Elizabethan poets." The contents of the *London Quarterly* are perhaps lighter than usual, though by no means destitute of interesting matter.

We have received a number of the *British and Foreign Evangelical Review* (published by Nisbet), which contains a great deal of theological criticism in a more restricted space and cheaper volume than the ordinary quarterlies. Among the topics treated are "Stendel on the Infallible Inspiration of the Apostles," "Modern Humanitarianism," and "The Controversy on the Alleged Platonism of the Fathers," which are dealt with in accordance with the views of the Evangelical party though without sectarian bias or narrowness, for as it is said in one page of the Review—and we welcome the sentiment—"Liberty of scientific criticism is a life question for the prosperity of theology and religion itself." The first article, "Jeremy Taylor," contains some very choice extracts from that eloquent divine's "Sermons"—the last, on "The Three Generations of Puritans," describes the loss to the religious life of England by the ejection of the 2,000, and the blight especially that fell upon the aristocracy, who are spoken of as having less of vital godliness now than might have been seen among their progenitors before 1662. "The class to which our legislators belong," it is pointedly said, "drove out the Puritans. The spiritual blight of a couple of centuries in their class has punished the crime."

BOOKS RECEIVED.

Number One. Simpkin and Co.—Familiar Colloquies. Ward and Co.—Birds of Song. Hogg and Sons—Discussion on Atheism and the Bible. Ward and Co.—Eyes and Ears. Sampson Low, Son, and Co.—Conscience for Christ. Freeman—Hymns from the Land of Luther. Kennedy—The Book of Family Prayer. Kent and Co.—Science of Memory Simplified. Bateman—A Sailor-boy's Log-book. Chapman and Hall—Nature's Normal School. Gall and Inglis—China and its People. Nisbet and Co.—Willie's Home Exercises. Heywood—The Works of John Howe. Vol. 3. Religious Tract Society—The Family Gazetteer. Nos. 1 to 8. W. Wesley—Religious Training for the People. Wertheim and Co.

THE LATE REV. THOMAS QUINTON STOW.

(From the Adelaide Church Chronicle.)

Zealous and untiring as a labourer in the Christian vineyard, during his lifetime, he has left his labours and his influence, as an imperishable record behind him. The good seed he has sown can never die, and will continue to bring forth fresh harvests long after the frail body of the busy husbandman has been carried to that quiet resting-place where he "waits the adoption, to wit, the redemption of the body."

Mr. Stow was distinguished by high mental qualifications, untiring energy, and a persevering zeal, which neither discouragements nor disappointments could extinguish. He was strongly attached to his own denomination, yet none could say of him that he was in the least degree a bigot. None could say so without doing base injustice to one, who as a Christian, displayed a spirit that was truly catholic; being ever ready to respect the opinions and convictions of others, and to tender his sympathy and assistance to "all who love our Lord Jesus Christ with sincerity." He lived for God, and the object he most dearly prized was his glory, the conversion of sinners, and the extension of his kingdom on earth.

Mr. Stow's last illness and death took place at Sydney, which he had visited for the purpose of fulfilling a ministerial engagement. During his illness, prayer was publicly offered for his recovery, and the comfort of his sorrowing wife and family—not only by the congregations of his own church, but by those of the Church of England, and indeed by all the Protestant denominations. But on Saturday, July 19, 1862, it pleased God to close a life of self-denying toil, spent in his service and glory, and to call his faithful servant to the enjoyment of that "rest which remaineth for the people of God"—a rest from care and sin and sorrow, that the spirit after being "delivered from the burden of the flesh" might join in the never-ending services, and partake of the unspeakable glory of the "just made perfect" in the sanctuary above. He died trusting in the merits of his Saviour, and exchanged the sufferings of earth for an exceeding and eternal weight of glory. His earnest life is ended—his work of faith and labour of love is finished—he has entered into the joy of his Lord—he rests from his labours and his works will follow him. . . . The remains of the Rev. T. Q. Stow were brought from Sydney, via Melbourne, and interred in the Adelaide Cemetery. The funeral took place on Thursday, August 7th. The Rev. C. W. Evan commenced the funeral service at Freeman-street Chapel, and the Rev. W. Harous delivered the address. A very large assembly of persons from different parts of the colony attended the funeral; indeed, there must have been several thousands present. Ministers and people of all denominations came to pay the last token of respect to one who was universally esteemed in life, and universally lamented in death. Among the numerous company of persons present, we noticed his Honour the Chief Justice, the Hon. the Chief Secretary, Mr. Justice Boothby, the Hon. the Attorney-General (chief mourner), the Hon. the Treasurer, Sir J. H. Fisher, the Hon. the Speaker, Sir Charles Cooper, the Hon. J. H. Barrows, S. Davenport, A. Forster, G. Hall, G. Tinline, W. Peacock, the Honourable the Commissioner of Public Works, W. Moorhouse, Esq., M.P., J. Hart, Esq., M.P., O. K. Richardson, Esq., J. T. Wildman, Esq. Among the Church of England clergymen present we observed the Lord Bishop of Adelaide, the Very Rev. the Dean, the Venerable the Archdeacon, the Revs. Canon Russell, Canon Farr, and R. Reid. On arriving at the grave, the Rev. C. W. Evan delivered an eloquent address, and a prayer by the Rev. M. Hodges closed the proceedings.

The coffin bore the following inscription:—

THOMAS QUINTON STOW,
Died, July 19, 1862,
Aged 61 years.

Funeral sermons were preached for the late Rev. T. Q. Stow in most of the churches in Adelaide and the vicinity. In the course of a sermon on Acts xx. 26, the Very Rev. the Dean mentioned a singular coincidence in connexion with the death of the Rev. C. B. Howard (first Colonial Chaplain) and of the Rev. T. Q. Stow, who it appears were on the most friendly terms. We quote the Dean's own words:—"The Rev. Thomas Quinton Stow was the second minister of the Gospel that came to this Province. The first was my predecessor in this church as in the Colonial Chaplaincy. And at least in one respect, and that the most important, they were alike, and alike a blessing to this colony in its infancy—alike in earnestly, affectionately, and fully preaching the Gospel of our Lord and Saviour Jesus Christ. They have left me to follow—the third minister who came here, and now the senior in colonial standing, as in years, I believe. On this Sunday (sixth after Trinity), nineteen years since, I preached the funeral sermon of my friend and brother in the ministry, the Rev. C. Howard, and

on this day I allude to the death of one who laboured in the same vineyard and under the same Master, whom he served faithfully, and to whom he could appeal as Paul did, 'that he had not shunned to declare all the counsel of God.' On the 19th of July, 1843, the one was taken—on the 19th of July, 1862, nineteen years after, the other was called hence, to that place where 'they rest from their labours and their works to follow them.' 'Yea, blessed are the dead which die in the Lord.'"

Court, Official, and Personal News.

Queen Victoria arrived at Brussels on Saturday morning, with Princesses Helena, Louise, and Beatrice, and Princes Arthur and Leopold. The Queen was attended by Earl Russell, Lieutenant-General Grey, Lady Bruce, and suite. Her Majesty was received at the Laeken station by the Belgian Royal family, the English Ambassador, and other distinguished personages, and proceeded to meet the King of the Belgians at the Palace of Laeken. A state dinner took place that evening.

On Saturday week at Coburg Queen Victoria received a visit from the King of Prussia.

The Queen was to have left Brussels on her return to England on Sunday. It was found, however, that the weather was too rough, and her Majesty's departure was delayed. On Monday the same cause prevented her leaving Laeken.

The Princess Alexandra of Denmark will, it is expected, pay her first visit to Osborne early next month.

Mr. Thomas Mosley, of Manchester, has addressed a letter to the Chancellor of the Exchequer, asking him whether in his speech at Newcastle he meant to convey the idea that the Government intended interfering in the American dispute. Mr. Gladstone replies through his secretary that his words at Newcastle were no more than the expression of a long-standing opinion that the efforts of the North to subjugate the South are hopeless.

It is understood that Mr. Cobden, M.P., on his return from Scotland, will attend a meeting of the Manchester Chamber of Commerce on Friday morning next, at eleven o'clock. Mr. Cobden is expected to deliver an address upon International and Maritime Law upon that occasion.

Mr. John Bright, M.P., and family, are now staying at Llandudno.

Lord Lyons, the English Ambassador to the United States, will leave for Washington on or about the 25th inst.

The public will be glad to hear that Miss Nightingale's health is somewhat improved since her sojourn in one of the healthiest spots near London, where she is prolonging her stay.—*Court Journal*.

The friends of Mr. Elihu Burritt will be glad to learn that he intends to visit England in the course of a few weeks, and to remain, perhaps, a twelve-month.

The *Glasgow Morning Journal* says that the Liberal party of the University of Glasgow propose to nominate Lord Palmerston to the office of Lord Rector at the forthcoming election in that University.

Miscellaneous News.

MORE COTTON FROM BOMBAY.—The arrivals of cotton at Liverpool from the East Indies still continue, and on Saturday last three more ships entered the Mersey from Bombay, viz.:—Arkwright, with 4,196 bales; Africa, with 5,181 bales; and Sir Charles Napier, with 4,135 bales—making a total of 13,512 bales.

THE LATE J. F. HOLLINGS, ESQ., OF LEICESTER.—On Tuesday last a public meeting was held at the Town Hall, Leicester, for the purpose of considering the best means of perpetuating the memory of the late lamented J. F. Hollings, Esq., whose lamentable decease we recently recorded. The Mayor (S. Viccars, Esq.) occupied the chair, and was supported by several members of the corporation and influential inhabitants of the town, of all sects and denominations. Mr. Franklin moved, and Mr. Alderman Toller seconded, the following resolution:—

That this meeting holding in very great respect the talents and attainments of the late James Francis Hollings, Esq., and grateful for the many services rendered by him to the literary and educational institutions of the town, and to all whom his benevolence and sympathy could reach, desires to express its sense of the deep loss which has been sustained in his death, and to do honour to a memory which they would not willingly let die.

Mr. Reeve moved, and the Rev. C. Coe seconded:—

That in the opinion of this meeting it is desirable that a monument should be erected to the memory of James Francis Hollings, Esq., in the grounds of the Leicester Museum.

An influential committee was then appointed to carry out the object of the resolutions.

MR. AND MRS. GERMAN REED'S ENTERTAINMENT.—The Gallery of Illustration is announced to close on the 12th of November, and though, to meet the special requirements of the Great Exhibition year, the season has been unusually long, its success has been very great indeed; and large and numerous audiences still testify to the merit of the entertainment by their loud and prolonged laughter and applause. In the "Family Legend," which has had a most successful run, Mr. Reed has skilfully introduced the attraction of dramatic effect without sacrificing the refinement and characteristic features which essentially belong to this class of amusement. He is ably supported by Mrs. Reed, whose series of rôles, admirably embodied, create and sustain an in-

terest to the close of the performance. The Family Legend, which is beautifully got up as regards scenery, continues to be followed by Mr. Parry's Musical Narrative of a Colleen Bawn.

EXECUTION OF A WOMAN AT NEWGATE.—On Monday morning Catherine Wilson, convicted at the last session of the Central Criminal Court of the murder, by poison, of Maria Soames, under circumstances still fresh in the public recollection, was hanged in front of the prison of Newgate, in the presence of a vast crowd, variously estimated at from 20,000 to 30,000 people. To the last she protested her innocence of the crime for which she suffered death, and walked to the place of execution with a firm step and an unflinching demeanour. There was but little difference between the scene outside the gaol and that at previous dismal exhibitions of the same kind. There was the same gathering of ruffianism and harlotry; the same coarse badinage passed about, and the same amount of thieving took place under the shadow of the gallows. Scores of people, men and women, sat at open windows commanding a view of the spectacle, or stood on the housetops. The moment the convict appeared on the scaffold the huge concourse of people surged to and fro, and raised that indescribable murmur characteristic of such occasions; but no expression of popular feeling, if any there was, could be distinguished in the uproar. At the Guildhall, later in the day, the moral of the dreary deed of the morning was pointed. Several well-known thieves were brought up and committed for trial for pocket-picking in the crowd.

THE COLLISION ON THE EDINBURGH AND GLASGOW RAILWAY.—No further deaths have been reported, though, in five or six cases, the sufferers are stated to be in a critical state. The Procurator-Fiscal of Linlithgowshire is engaged in an extensive recognition of witnesses, both as regards the identification of the bodies whose death will be charged upon who ever may be brought to trial, and also into the causes of and responsibility for the accident. The inquiries instituted have led to the apprehension of William Davidson, the driver of the pilot engine. Newton, the pointsman, also remains in custody. From the statement made to his friends by Newton, before his apprehension, it appears that he mistook a ballast engine going west for the engine which had that day replaced the ordinary small pilot engine, which had been sent to Edinburgh for repair. Believing this supposed pilot engine indicated that the line was clear of other trains coming west, he displayed the green signal to the train from Glasgow going east. The Glasgow train had scarcely passed on to the signal line than three men, who had jumped off a truck attached to the ballast engine, came running up, and told Newton of his error. He had scarcely time to exclaim, "What horrid mistake is this!" when a noise, like distant thunder, was heard. Five thousand pounds is the estimate of the value of the property destroyed on the Edinburgh and Glasgow Railway by the recent collision. This is, however, but a small sum compared with the claims for compensation that it is probable will be made by the injured and by the friends of the killed. The fall in the company's 100l. stock in three days represented an extinction of capital of above 100,000l. The stock has, however, slightly recovered.

Gleanings.

Lord Palmerston completed his seventy-eighth year on Monday.

Tennyson is reported to be engaged on a new poem, which is nearly ready for the press. It is suggested in the *Record* that a wedding-gift, such as was presented to the Princess Alice—namely, a Bible, from the Maidens of England, should be prepared for the lady whom we hope soon to call the Princess of Wales.

One of the passengers on board the Delta, which arrived at Southampton last week with the Indian mails, died just as the ship was entering the dock. He had come all the way from India to benefit his health.

London will be riddled by pneumatic pipes shortly as well as underground railways. The first pipe for blowing along letters at the rate of fourteen miles an hour is laid on between the North-Western Railway terminus and the district post-office of that locality. It will be at work within a month, and then will be continued to the General Post-office, doubtless spreading with rapidity all over London.

A COOL REQUEST.—A letter from Turin relates the following curious story in connexion with the late royal wedding:—"The clergy of the cathedral, which is the parish church of the palace, refused to celebrate the marriage in the church, on the ground that it was to be effected by proxy. The clergy, nevertheless, presented for the royal signature an order for 20,000l., the usual fee for a royal marriage. The King, however, instead of appending his signature to the order, drew his pen through it, and considers the refusal to celebrate the marriage as an insult to himself."

Births, Marriages, and Deaths.

BIRTHS.

JOHNSTONE.—Oct. 14, at Forfar, the wife of the Rev. F. S. Johnstone, Congregational minister, of a son.
STURGE.—Oct. 16, at Moseley, Birmingham, the wife of W. Sturge, Esq., of a daughter.
CHESSON.—Oct. 17, at Newington-crescent, Mrs. F. W. Chesson, of a son.
JAMES.—Oct. 17, at Newport Pagnell, the wife of Mr. W. James, of a daughter.

MARRIAGES.

GARDNER-BUSBY.—Oct. 10, at the Congregational Chapel, Witney, by the Rev. T. Wallace, Mr. Edwin Gardner, of Shilton, Berks, to Miss Anne Busby, of Appleton.
SMITH-SMITH.—Oct. 11, at the Presbyterian Chapel, Chester, by the Rev. J. K. Montgomery, John Galt Smith, Esq., to Charlotte, widow of Professor Smith, of Queen's College, Cork.
BEECHY-BURMAN.—Oct. 11, at the Congregational Chapel, Witney, by the Rev. T. Wallace, Mr. John Beechey, Bridge-street, Witney, to Mary Ann Burman, of Chipping Norton.
PLATTEN-GOLDING.—Oct. 12, at the Independent Meeting-house, Oulton, Norfolk, by the Rev. E. Jeffery, Mr. Wm. Platten, of Corpus, to Miss Mary Golding, of Heydon Fleeth, fourth daughter of Mr. James Golding, of Oulton-street, carpenter.
BOOTH-WHITAKER.—Oct. 13, at Oxford-place Chapel, Leeds, by the Rev. H. W. Williams, Mr. Samuel Lawson Booth, artist, to Ann, eldest daughter of Mr. H. W. Whitaker, of Leeds.
GIFFORD-DUFFERIN.—Oct. 13, at Dufferin Lodge, Highgate, the Earl of Gifford, to the Lady Dufferin.
GAINES-BRAITHWAITE.—Oct. 13, at Brunswick Chapel, Leeds, by the Rev. W. T. Radcliff, Mr. W. Gaines, of Hunslet, to Emma Margaret, daughter of Mr. Benjamin Braithwaite, of Woodhouse.
FLETCHER-GALPIN.—Oct. 14, at London-road Chapel, Leicester, by the Rev. R. W. McAll, Mr. Mark Wm. Fletcher, stationer, to Miss Agnes Galpin.
TOULMIN-CUNLIFFE.—Oct. 15, at the Methodist New Connexion Chapel, Bolton, by the Rev. R. Hill, of Glossop, uncle of the bridegroom, assisted by the Rev. T. D. Crothers, James George, eldest son of Mr. George Toulmin, of Preston, to Maria, youngest daughter of Mr. John Cunliffe, of Bolton.
FIELD-APPLETON.—Oct. 15, at the Congregational Chapel, King-street, Great Yarmouth, J. Field, Esq., of Manchester, to Mary Anne, youngest daughter of Mr. James Appleton.
ARMITAGE-STONEY.—Oct. 15, at the Independent Chapel, Highfield, by the Rev. R. Bruce, Mr. John Armitage, to Sarah Elizabeth, only daughter of Mr. James Stoney, both of Huddersfield.
MORGAN-MORGAN.—Oct. 15, at the Independent Chapel, Chepstow, by the Rev. T. Rees, by license, Mr. Leonard Morgan, farmer, of Woolvenewton, to Miss Rachel Morgan, of Tump Farm, Treleck Grange.
BEDFORD-BALSHAW.—Oct. 16, at the Congregational Church, the Downs, Bowdon, by the Rev. R. Balshaw, brother to the bride, Mr. John Joseph Bedford, of Manchester, to Frances, youngest daughter of Mr. Thomas Balshaw, of Altrincham.
RIPLEY-JOHNSON.—Oct. 18, at Lady-lane Chapel, Leeds, by the Rev. J. Adcock, Mr. John Ripley, of Methley, to Miss Hannah Johnson, of Hunslet.
LEWIS-TIPLING.—Recently, at the Independent Chapel, Chepstow, by the Rev. T. Rees, Thomas Lewis, of Itton, to Marian Tipling, of Shirenewton.

DEATH.

MAY.—Oct. 18, Mr. Alfred May, of Maldon, Essex, in his seventy-third year.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Oct. 15.

ISSUE DEPARTMENT.

Notes issued ..	£30,091,895	Government Debt £11,015,100	
		Other Securities ..	5,634,900
		Gold Bullion	15,441,895
		Silver Bullion	—
	£30,091,895		£30,091,895

BANKING DEPARTMENT.

Proprietors' Capital £14,553,000	Government Securities ..	£12,163,992
Reserve	Other Securities ..	18,931,696
Public Deposits	Notes	8,431,935
Other Deposits	Gold & Silver Coin ..	788,365
Seven Day and other Bills		
		£40,315,988

Oct. 16, 1862. M. MARSHALL, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—NEURALGIC ACHES.—The weak and delicate are unfortunately more likely to be sufferers from neuralgia than the more robust, particularly when the former's strength is reduced by damp, warm weather. Holloway's ointments will be their surest and best friend under these afflictions. By applying them according to the printed instructions, folded round them the pangs will soon be relieved, and the intolerable tenderness will disappear. The same means never fail to relieve stitches, darting pains in the sides and shoulders, and shooting pains in the legs and feet. Holloway's Ointment and Pills may be looked upon as the best regulator of defective or excessive nervous power, and are especially worthy of attention as mitigators of acute sufferings. [Advertisement.]

Markets.

CORN EXCHANGE, LONDON, Monday, Oct. 20.

The fresh supply of English wheat this morning was very small, and was taken off quickly at the full rates of Monday last, and in some instances an advance of 1s per qr was obtained. For foreign there was a better demand, and the sales effected were generally at an improvement upon the depressed quotations of this day se'nnight. Malting barley rather dearer. Grinding and feeding qualities unchanged in value. Beans and peas each fully as dear. The arrivals of oats were not large, but the supply of English during the week was very considerable. The trade for this article remains depressed, and the sales to-day have been quite in retail, at a decline of fully 6d per qr from the current rates of this day week.

BREAD.—The prices of wheaten bread in the metropolis are from 8d to 8½d; household ditto, 6½d to 7½d.

BUTCHERS' MEAT, ISLINGTON, Monday, Oct. 20.

The supply of foreign stock on sale in to-day's market was rather large, the time of year considered, and its general quality was tolerably good. Sales, however, progressed slowly, at barely rate rates. The arrivals of beasts fresh up from our own grazing districts was seasonably extensive as to number, but rather deficient in quality. Prime breeds commanded a steady sale, at prices equal to Monday last, the top figure being 4s 8d per 8lbs; otherwise the beef trade was in a sluggish state, at Thursday's decline in the quotations of 2d per 8lbs, and a clearance was not effected. The receipts from Lincolnshire, Leicestershire, and Northamptonshire, comprised 3,000 shorthorns; from other parts of England, 800 various breeds; and from Ireland, 1,000 oxen and heifers. There were no fresh beasts in the market from Scotland. We were tolerably well, but not to say heavily, supplied with sheep, which came to hand in fair condition. Generally speaking the mutton trade was rather active, and the currencies realised on this day se'nnight were freely supported. Downs and the half-breeds changed hands at from 5s 6d to 5s 8d per 8lbs. Calves—the supply of which was good—moved off slowly, at Thursday's quotations—viz., from 3s 10d to 5s per 8lbs. The bulk of the stock was composed of foreigners in good condition. Prime

small pigs commanded a steady sale, at very full prices. Large hogs were firm, with a moderate demand.

Per 8lbs. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	2	3	4	Prime Southdown	5	6	5	8
Second quality	3	6	3	8	Lambs	0	0	0	0
Prime large oxen	3	10	4	4	Lge. coarse calves	3	10	4	6
Prime Soots, &c.	4	6	4	8	Prime small	4	8	5	0
Coarse inf. sheep	3	10	4	2	Large hogs	4	0	4	6
Second quality	4	4	4	8	Neatam. porkers	4	8	5	0
Pr. coarse woolled	5	0	5	4					

Suckling calves, 11s to 20s. Quarter-oldstore pigs, 20s to 30s each.

NEWGATE AND LEADENHALL, Monday, Oct. 20.

The supply of town and country killed meat on sale at these markets to-day is moderate. On the whole the demand rules steady, and prices are fairly supported.

Per 8lbs by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	2	8	2	10	Small pork	4	10	5	2
Middling ditto	3	0	3	4	Inf. mutton	3	8	3	10
Prime large do.	3	6	3	8	Middling ditto	4	0	4	2
Do. small do.	3	10	4	0	Prime ditto	4	4	4	6
Large pork	4	2	4	8	Veal	3	10	4	8

PRODUCE MARKET, TUESDAY, Oct. 21.

TEA.—The business transacted in this market has been inactive, and late quotations are without material change.

SUGAR.—There has been but a limited amount of business transacted in this market, and in some instances prices have slightly given way. In the refined market the operations have been moderate, and previous rates are without material change.

COFFEE.—The market has experienced but a limited inquiry for colonial descriptions, owing to the large quantity announced for public sale to-day. Prices, however, have remained firm.

RICE.—An average amount of business has been done in this market for the better qualities of East India, and late quotations are well maintained.

SALTPEPER.—The amount of business recorded in this market has been to a very moderate extent, but there is little alteration to notice in values, and for British refined fully previous prices are current.

PROVISIONS, Monday, Oct. 20.—The arrivals last week from Ireland were 6,812 firkins (butter, and 2,685 bales of bacon; and from foreign ports 13,587 casks butter, and 226 bales of bacon. The Irish butter market ruled very firm during the week, and for the finest mild brands of Glomels, &c., for which there was most inquiry, improved quotations were experienced, advancing from 3s to 4s per cwt. Foreign met a good sale, and the best advanced 4s to 6s per cwt. In the bacon market there was a steady business, but there was no alteration to notice in prices: the dealers purchase very sparingly for immediate consumption.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 20.—The arrivals of home-grown potatoes to these markets are seasonably extensive, and the quality of the produce very satisfactory. The trade is quiet, but without leading to any change of importance in prices, compared with our previous report. French potatoes continue to arrive in moderate quantities, but in by no means first-rate condition. Kent and Essex Regents 80s to 110s, Rocks 70s to 85s, French 55s to 70s per ton.

WOOL, Monday, Oct. 20.—Since our last report there has been rather less activity in the demand for deep-grown wools; nevertheless, fully previous rates were realised. Most kinds move off slowly, prices remaining stationary, but an improvement in the demand is anticipated, owing to the stocks held in the manufacturing districts being very moderate, and the continued activity in the wools trade.

SEEDS, Monday, Oct. 20.—The seed market remains very quiet, and prices are nominally the same as last week. Red cloverseed attracted more attention, and prices were firm. Trefoils are more inquired for, at a slight advance in the quotations. Canaryseed brought as much money, and is in steady request for good qualities. Winter tares are firm in value, and tolerably plentiful.

OIL, Monday, Oct. 20.—Lined oil is dull, at 42s per cwt on the spot. Rape moves off slowly, at 51s for foreign refined. Cocoa-nut is in good demand at extreme rates. Palm and olive oils are steady. Fish oils move off slowly, on former terms. Turpentine is flat, at 130s for American, and 118s per cwt for French.

FLAX, HEMP, COIR, &c., Saturday, Oct. 18.—The flax market continues very moderate, yet prices, on the whole, are fully supported. Riga, W.F.P.K., is quoted at 70l., and Friesland 65l. per ton. Hemp is in good request, and clean Russian is selling at 39l 10s per ton. Jute has realised slightly enhanced rates, with an improved demand. Coir goods are steady, at full prices.

COALS, Monday, Oct. 20.—Market at an advance on the rates of last day, owing to the very limited supply. Hetton 18s 3d, Eden 16s 3d, Hartlepool 17s 6d, Caradoc 16s 9d, Russell Hetton 16s 9d, Wharfedale 16s, Hartleys 16s 3d. Fresh arrivals 25, left from last day 8.—Total, 33.

Advertisements.

TO MERCHANTS and OTHERS.—

WANTED, by a GENTLEMAN, with good business habits, who has been a householder, and in business for nine years with success, but who was obliged to relinquish it on account of ill-health, an ENGAGEMENT to MANAGE, or to ASSIST in MANAGING, a BUSINESS, where trust and confidence are required.

Address, C. G. T. 26, Oxford-terrace, Clapham-road, S.

WHY NOT HAVE THE BEST?

DURYEA'S "MAIZENA" is the only PRIZE MEDAL CORN FLOUR; and was also reported by the Jury "Exceedingly excellent for Food." Try it—most respectable Chemists and Grocers sell it. Price no more than others.

DINNEFORD'S PURE FLUID MAGNESIA

has been, during twenty-five years, emphatically sanctioned by the Medical Profession, and universally accepted by the Public, as the best remedy for Acidity of the Stomach, Heartburn, Headache, Gout, and Indigestion, and as a Mild Aperient for delicate constitutions, more especially for Ladies and Children. Combined with the Acidulated Lemon Syrup, it forms an agreeable effervescent draught, in which its Aperient qualities are much increased. During Hot Seasons, and in Hot Climates, the regular use of this simple and elegant remedy has been found highly beneficial.

Manufactured (with the utmost attention to strength and purity) only by DINNEFORD and Co., 172, New Bond-street, London; and sold by all respectable chemists throughout the world.

BE NOT DECEIVED.—Look at all the Inventions for Cleaning Knives before you purchase, and you will pronounce WORTH'S PATENT the most perfect and durable of any; will last twenty years and cannot get out of order, cleans and sharpens at one process. Price from 6s. each. Also, WORTH'S PATENT RAZOR STROP, which is most marvellous in effect; 3s. and 4s., through the post 3s. 6d. and 4s. 10d.

S. L. Worth, Patentee, 293, Oxford-street, corner of Davis-street, and 77, Regent-street, Quadrant.

FURNITURE CARRIAGE FREE.

CLERGYMEN about to Furnish are most respectfully informed that RICHARD LOADER and CO. have just published an entirely new and elegant "ILLUSTRATED FURNISHING GUIDE," comprising 216 well executed Designs of Cabinet and Upholstery Furniture, Iron Bedsteads, &c., which Guide they will be happy to forward on application to intending Purchasers GRATIS and POSTAGE FREE. This valuable Pamphlet also contains an estimate for completely furnishing a moderate sized Parsonage House, which it is hoped may be found of much service to those desiring such assistance. Every article warranted for twelve months, and exchanged if found defective. All Orders are DELIVERED CARRIAGE FREE to any part of the United Kingdom.

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MANUFACTURING CABINET MAKERS, CARPET WAREHOUSEMEN, and GENERAL HOUSE FURNISHERS,
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VENTILATING STOVES.—Cheap, simple, efficient, and durable. Thousands have been sold and universally approved. They are suitable for HALLS, WAREHOUSES, CONSERVATORIES, and every situation where a CLOSE STOVE is required. The large sizes are extensively used in CHURCHES, CHAPELS, and PUBLIC BUILDINGS, with great effect and economy. Prices—50s., 60s., 70s., 90s., and 100s. Prospectus, with Engravings, gratis and post free. In operation daily. The Trade supplied.

DEANE and CO., opening to the Monument, London-bridge. Established A.D. 1700.

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WITH THE BEST ARTICLES AT

DEANE'S

Ironmongery and Furnishing
WAREHOUSES.

A PRICED FURNISHING LIST SENT POST-FREE

DEANE & CO., LONDON-BRIDGE.

ESTABLISHED A.D. 1700.

DEANE'S TABLE CUTLERY, celebrated for more than 150 years, remains unrivalled for quality and cheapness. The Stock is most extensive and complete, affording a choice suited to the taste and means of every purchaser. The following are some of the prices for Ivory Handled Knives—each blade being of the best steel, bearing our name, and warranted:—

	s. d.	s. d.	s. d.	s. d.	s.	s.	s.
Table Knives, per doz.	14 0	16 0	19 0	23 0	25	20	33
Desert ditto ,,	12 0	12 0	15 0	18 0	20	23	28
Carvers, Joint, per pair	4 6	5 6	6 6	7 6	8	9	11

ELECTRO-PLATED SPOONS and FORKS.
The best manufacture, well finished, strongly plated. Every article stamped with our mark, and guaranteed.

	FIDDLE.	REDED.	KING'S.	LILY.
	Second quality.	Best	Second	Best
Per Dozen.	s. d.	s. d.	s. d.	s. d.
Table Spoons ..	33	40	44	58
Table Forks ..	31	38	44	56
Desert Forks ..	23	29	32	40
Desert Spoons ..	24	30	32	42
Few Spoons ..	14	6	18	22

DEANE and CO.'S NEW ILLUSTRATED CATALOGUE and priced FURNISHING LIST may be had on application, or post free. This List embraces the leading articles from all the various departments of their establishment, and is arranged to facilitate purchasers in the selection of goods. It comprises Table Cutlery, Electro-plate, Lamps, Baths, Fenders, Fire-irons, Iron Bedsteads, Bedding, Britannia Metal, Copper, Tin, and Brass Goods, Culinary Utensils, Turnery, Brushes, Mats, &c.

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Silversmiths, Electro-Silver Platers,
Dressing-case Makers, and Cutlers,
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67 & 68, KING WILLIAM ST.,
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SUPPLY PURCHASERS DIRECT FROM THEIR MANUFACTORY, QUEEN'S CUTLERY WORKS, SHEFFIELD.

ESTABLISHED IN SHEFFIELD, A.D. 1810.

MAPPIN BROTHERS' "SUN," TABLE KNIVES.

"None are genuine unless their Corporate and Trade Mark, 'the Sun,' (granted to their father by the Cutlers' Company of Sheffield, June 26, 1835,) is stamped on the blades; they are of the first quality, with secure Ivory handles, and do not come loose in hot water; the difference in price is occasioned solely by the superior quality and thickness of the Ivory handles."

	Ordinary Quality.	Medium Quality.	Best Quality.
	£ s. d.	£ s. d.	£ s. d.
Two Dozen Full-Size Table Knives, Ivory Handles	2	4	0
One-and-a-half Dozen Full-Size Cheese Knives, Ivory Handles ..	1	4	0
One Pair Regular Meat Carvers ..	0	7	6
One Pair Extra Size ditto	0	8	6
One Pair Poultry Carvers	0	7	6
One Steel for Sharpening	0	3	0
Complete Service	4	14	6

MANUFACTORY—QUEEN'S CUTLERY WORKS,
SHEFFIELD.

BEAUTIFUL HAIR.—CHURCHER'S TOILET CREAM maintains its superiority for imparting richness, softness, and fragrance to the Hair, as well as being a most economical article. Price 1s., 1s. 6d., and 6s. Batchelor's Instantaneous Columbian Hair Dye is the best extant, 4s. 6d., 7s., and 14s. per packet. Sold by Hairdressers, and at R. HOVENDEEN'S, No. 5, Great Marlborough-street, W., and 57 and 58, Crown-street, Finsbury, E.C. N.B.—Wholesale warehouse for all Hairdressers' goods.

HAIR DYE! HAIR DYE! HAIR DYE!

GILLINGWATER'S ATRAPILATORY is the best Hair Dye in England. Grey, red, or rusty hair dyed instantly to a beautiful and natural brown or black without the least injury to hair or skin, and the ill effects of bad dyes remedied. Sold by all Chemists and Perfumers of repute, and by the Proprietor, W. Gillingwater, 96, Goswell-road. Sent free to any railway station in the kingdom, in cases, 3s. 6d., 5s. 6d., and 10s. 6d. each. Beware of Counterfeits.

HAIR DESTROYER for removing superfluous hair on the face, neck, and arms. This great disfigurement of female beauty is effectually removed by this article, which is easily applied, and certain in effect. In Boxes, with directions for use, 3s. 6d. each. Sent free to any railway station, and may be had of Perfumers and Chemists, and of the proprietor, W. Gillingwater, 96, Goswell-road. Beware of Counterfeits.

BALDNESS PREVENTED.—GILLINGWATER'S QUININE POMADE

prepared with cantharides restores the hair in all cases of sudden baldness, or bald patches where no visible signs of roots exist, and prevents the hair falling off. In bottles 3s. 6d. and 5s. 6d. each. May be had of all Chemists and Perfumers, and of the proprietor, W. Gillingwater, 96, Goswell-road. Sent free to any railway station. Beware of Counterfeits.

ROCHE'S HERBAL EMBROCATION;

An Effective Cure for the Hooping Cough, without Internal Medicine.

This is the only discovery affording a perfect cure without administering Internal Medicine, the difficulty and inconvenience of which, in all disorders particularly incident to Children, are too well known to need any comment. The Inventor and Proprietor of this EMBROCATION can with pleasure and satisfaction declare that its salutary effects have been so universally experienced, and so generally acknowledged, that many of the most eminent of the Faculty now constantly recommend it as the only known safe and perfect cure, without restriction of diet, or use of medicine.

For the protection of the public, and to prevent imposition, "J. ROCHE" is signed on the Label accompanying each Bottle, and the name of the sole Wholesale Agent, Mr. Edwards, 67, St. Paul's, is engraved on the Government Stamp. Price 4s. per Bottle. Sold by most respectable Chemists.

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Sold by all Vendors of Medicine, price 1s. 1½d. and 2s. 6d. per box.

RUPTURES.

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WHITE'S MOC-MAIN PATENT

LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

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The material of which these are made is recommended by the faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS, and swelling of the LEGS, VARI-COSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d. 10s., to 16s. each. Postage 6d.

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IF THIS SHOULD MEET THE EYE

of any one troubled with Wind in the Stomach, Indigestion, or Biliousness, take Page Woodcock's WIND PILLS. Ten years of success have proved them of sterling merit. Of all Medicine Vendors at 1s. 1½d. and 2s. 6d.; or free by post for fourteen or thirty-three stamps from PAGE D. WOODCOCK, Chemist, Lincoln.

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EMIGRANTS, COLONIAL SETTLERS, FOREIGN MERCHANTS, CAPTAINS of VESSELS, &c., is directed to the following Domestic Articles manufactured by HARPER TWELVETREES, Bromley-by-Bow, London, E. The great demand for Harper Twelvetrees' Manufactured Goods in all parts of the world is a gratifying proof of their efficacy and value. Warranted to keep in all climates.

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MACHINE can be used in the kitchen, parlour, or on board ship, and will wash as many clothes in a few hours, especially if used with "Harper Twelvetrees' Soap Powder," as a woman can wash in two days by the old method of hand-rubbing, besides doing the work better, with half the soap, water, and fuel. It is the cleanest, most simple, speedy, effective, and economical machine ever invented, and the best for exportation to all parts of the world. Prices: 2l., 2l. 10s., and 3l. 10s. Frames on which to rook the Machines may be had at 5s. extra, if required.

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POWDER, for cheap, easy, and expeditious Washing, adapted for hard, soft, river, rain, or sea water. The cleansing properties of Harper Twelvetrees' Soap Powder render it far superior to Soap for washing! Sold in penny packets, in 6d. and 1s. canisters, or in casks by the cwt.

A "Free Church Minister's Wife" says, "The process is simple, whitens the clothes, and in no way injures them, but indeed saves them, by avoiding the hard prolonged rubbing of the old method. About one-half of soap as usual is wanted, two-thirds of time, and three-fourths of labour."

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POWDER BLUE and LIQUID INDIGO BLUE, impart to the finest fabrics a most brilliant colour, and will be found preferable to any other Blues now made for beautifying all kinds of linen.

BRIGGS' AUSTRALIAN SATIN-GLAZE

STARCH is recommended for its economical and stiffening properties, and the high finish it imparts. It is extensively used by nearly all the principal Dressers, Bleachers, Dyers, and Launderesses in the kingdom. Used also by Her Majesty's Lace Dresser, and the Launderess to Buckingham Palace.

Mr. Michael Hamel, Shirt Finisher, Levens Lodge, Neilston, of Glasgow, writes:—"I have used Briggs' Starch nearly two years, and I find its quality superior to all other starches in the kingdom."

The Matron of the Penitent Females' Home, Lincoln, also says—"It is very easy to work, saturates the fabric thoroughly, is very economical, and not only produces a high degree of stiffness, but will go twice as far as most other starches.—Yours truly, Margaret Fernet."

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SCOTCH OATMEAL, for porridge, oatmeal pudding, and oat cake. Sold in packets at 1d., 3d., and 4d. each.

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BAGO BLACK LEAD, for polishing grates, stoves, and every description of ironwork, produces an instantaneous magic lustre, and imparts a metallic coating. Sold in 1d., 2d., 4d., and 8d. packets, and in 3d., 6d., and 1s. canisters.

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LIQUID ANNATTO, for colouring cheese and butter, produces a beautiful golden tint, and is most convenient for colouring the whole dairy of cheese or butter alike. It immediately incorporates with the cream, and is warranted to be a pure liquid of the Vegetable Annatto, and perfectly innocuous. This highly-prized article is also extensively used for dyeing silk ribbons, handkerchiefs, cotton, linen, wool, leather, and many other articles. Sold in bottles at 6d., 1s., 1s. 9d., 2s. 9d., and 5s., by all Grocers and Druggists in the cheese-making and butter-making districts, and may be had of all the London Wholesale Houses.

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WRITING INKS flow freely, do not corrode the pens, are perfectly indelible, and leave a depth of colour which will not change with age or climate. Sold in bottles at 1d., 2d., 4d., 6d., and 1s.

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WHEAT is not dangerous to human life, nor to cats or dogs! As there is no risk in laying this Wheat about, it is invaluable to housekeepers for poisoning mice. Try one penny packet. Beware of worthless imitations. Sold in packets at 1d., 2d., 6d., and 1s.

Mr. Day, stationer, Wincanton, writes:—"A customer of mine bought a Penny Packet of your Poisoned Wheat, and laid it in his cheese loft, where he found twenty dead mice two days afterwards. He also placed a portion on the floor of his dwelling-house, and the next morning he found eight mice dead, and four the following morning."

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KILLER has gained an unsurpassed reputation throughout the globe as the most enticing dainty ever prepared for vermin. Mice cannot resist it; they will come from their holes and follow it anywhere, eat it greedily, and die on the spot. You may clear them away by the score every night and morning. A sixpenny packet is sufficient to kill 100 mice and more than sixty rats. In Packets at 3d., 6d., and 1s.

"I bought a 3d. packet of your Vermin Killer, and in two nights I found thirty-five dead mice. I believe it to be a really effective article for the destruction of Vermin."—Richard Welford Allerton.

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like Portrait of this eloquent orator, elegantly woven in
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memento of the original, is sent post free for Seven Stamps.
A Portrait of the Rev. RD. ROBERTS, of Huddersfield; also
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colours sent for 6s. 8d. in stamps, or Post-office Order payable
at Chapel-town; and larger numbers at less ratios. Each
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Address, John H. White, Chapel-town, near Sheffield.

COALS.—Best Sunderland, 23s.; Newcastle
or Hartlepool, 22s.; best Silkestone, 20s.; Clay Cross,
19s.; Coke, per chaldron, 14s.

B. HIBBERDINE, Sussex and Union Wharfs, Regent's-
park; Chief Offices: 169 and 286, Tottenham-court-road.

COALS.—Best Coals only.—COCKERELL
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SCREENED COALS, as supplied by them to her Majesty
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COALS.—By SCREW STEAMERS, and
RAILWAY.—HIGBURY and KINGSLAND COAL
DEPOTS.—No Travellers or Agents employed.—LRA and
CO.'S Price for screw steamers, 1s. 23s. per ton (do not pay
more under any pretext); Hartlepool, 22s.; Tanfield,
17s.; best small, 11s. Inland, by Railway:—Silkestone,
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to any part of London. All orders direct to LRA and
CO.'S, Chief Offices, North London Railway Stations, High-
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LE SOMMIER ELASTIQUE PORTATIF.

—HEAL and SON have patented a method of making a
Spring Mattress portable. The great objection to the usual
Spring Mattress is its being so heavy and cumbersome. The
"Sommier Elastique Portatif" is made in three separate
parts; and, when joined together, has all the elasticity of the
best Spring Mattress. As it has no stuffing of wool or horse-
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Mattress is very liable; the prices, also, are much below those
of the best Spring Mattresses, viz:—

3 feet wide by 6 feet 4 inches long	£2 5 0
3 feet 6 inches " "	2 10 0
4 feet " "	2 15 0
4 feet 6 inches " "	3 0 0
5 feet " "	3 5 0
5 feet 6 inches " "	3 10 0

The "Sommier Elastique Portatif," therefore, combines the
advantages of elasticity, durability, cleanliness, portability,
and cheapness.

An Illustrated Catalogue of Bedsteads, Bedding, and Bed-
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ARTIFICIAL TEETH and PAINLESS
DENTISTRY.—Messrs. MOSELY, DENTISTS, 30,
Berners-street, London. Established 1820. Messrs. Mosely,
Dentists, beg to direct attention to a New and Patented im-
provement in the manufacture of Artificial Teeth, Palates,
&c., which supercedes all Metals, and soft or absorbing agents
hitherto the fruitful cause of so many evils to the mouth and
gums. A portion of this great improvement consists of a
gum-coloured enamelled base for the Artificial Teeth, which
presents a uniformly smooth and highly polished surface, pre-
venting any lodgment of food between interstices, thus avoid-
ing the consequent unpleasant secretions, causing foulness of
breath, &c. Additional Teeth can be added when required
(thus saving great expense to the Patients), without extracting
roots or fangs, and as the whole is moulded in a soft state, all
inequalities of the gums or roots of teeth are carefully pro-
tected, and insure a perfect system of Painless Dentistry.
Neither metals, wires, or unsightly ligatures are required, but
perfect complete adhesion secured by Mr. MOSELY'S PATENTED
Suction Palate, No. 764, Aug., 1855. Decayed and tender
Teeth permanently restored to use, preventing the necessity of
extraction. Consultation and every information free. Success
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Single Teeth, from 5s. Sets from Five Guineas.

TEETH!



TEETH!

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See Patent, March 1, 1862. No. 580.

GABRIEL'S self-adhesive patent inde-
structible MINERAL TEETH and FLEXIBLE GUMS,
without palates, springs, or wires, and without operation.
One set lasts a lifetime, and warranted for mastication or
articulation. Purest material only, at half the usual cost.

MESSRS. GABRIEL,

THE OLD ESTABLISHED DENTISTS
(Diploma, 1815).

27, HARLEY-STREET, CAVENTISH-SQUARE;

34, LUDGATE-HILL, LONDON;

134, DUKE-STREET, LIVERPOOL; and

65, NEW-STREET, BIRMINGHAM.

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Consultations gratis. For an explanation of their various
improvements, opinions of the press, testimonials, &c., see
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application.

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EXHIBITION.—JURY AWARDS.—Class 16, "Honour-
able mention—Moore and Moore, John and Henry, for good
and cheap piano." Pianofortes extraordinary—rare excellence
and purity of tone combined with cheapness. Prices from
Eighteen Guineas. First-class pianos for hire, with easy
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